AMERICAN

ANNALS OF EDUCATION

AND INSTRUCTION.

APRIL, 1832.

Art. I.—Definitions of Education.

[To the Editor of the Annals of Education.]

Mr Editor—In the title page of the 'Annals' you distinguish *Education* from *Instruction;* but the meaning of the word *Education* seems to be too little settled in the minds of most persons to justify the separation.

This term suggests to some, merely the idea of a *liberal course of instruction* such as that of Universities and Colleges. Any other instruction they scarcely consider as having any claim to the name of Education. With this idea, a person in the common walks of life will tell you that there are three educated men in his village; the minister, the lawyer, and the physician.

Others consider a course of instruction in the Academy as entitled to the name of Education; and would enumerate ten or twenty educated persons in the same village. But not a few of the less informed will denounce 'an Education,' under these views of it, as tending 'to make people idle, and conceited, and unfit for business.'

Others regard *all instruction* in general knowledge, as Education, whether obtained at the Infant School or the University. They have no idea, however, that physical or moral improvement have any thing to do with the subject.

Another, and a much larger class, include Sunday School instruction among the means of educating children. With them,

therefore, there are two great departments of instruction, *intellectual* and *moral*.

A fourth class have found that children are capable of acquiring knowledge, or at least of committing words to memory, *much earlier* than was formerly supposed. But like those who belong to the classes before mentioned, they do not distinguish clearly between the acquisition of *words* and that of *ideas;* and seem to suppose, that the person who has most *words* impressed on his memory, is the *best educated*.

But there are others who are beginning to find that a knowledge of words is one thing, and the acquisition of ideas quite another. These are often enthusiastically devoted to Infant and Sunday Schools, especially the former. Their grand object is to fill the mind with *ideas*, as early as possible. They anticipate the golden period when children shall attain vastly more ideas by the age of ten years, than are now attainable by the wisest philosophers, in a long life. A precocious intellect is regarded with delight, and prodigies in acquiring other men's ideas, are considered as Heaven's special favorites.

Others include under the term Education, something more than the mere reception of the ideas of others. They suppose that it is indispensable to real improvement, that the pupil appropriate the ideas to himself, or make them his own; that it is possible for him to be thoroughly imbued with the ideas of others, without having, strictly speaking, any knowledge of his own, or without any considerable discipline of his mental faculties. Thus, they do not regard *him* as the most successful instructor who seems to *teach* most, but him who enables his pupils to *teach themselves* most—to exercise their mental powers most vigorously, and to the best advantage. This view of education is greatly in advance of the former.

Still *Physical Education* is overlooked. Speak of the importance of training the body, and you are not understood, and perhaps regarded as visionary.

But there are some who would cultivate the various organs of the human body, as they would the various faculties of the mind; not only because the body is the vehicle of an immortal spirit, but because the perfection of the whole being, *physical*, *intellectual*, and *moral*, depends upon the perfection of all its parts. They are assured that if 'one member (whether it be a function of the body, a faculty of the mind, or an affection) suffer, all the members suffer with it.'

The notion that nothing but *direct instruction* educates mankind, enters into all these various definitions; as well as the erroneous impression that Education is confined to early life; and is merely a work of *preparation*.

Yet there are a few, whose opinions I have supposed would accord

with your own, who take a view of this subject, which is broader still. When they speak of education, they mean to include the *indirect* influence of every *object*, *event*, or *circumstance*, which has a tendency to make man what he is. Education does not, in their view, necessarily suppose improvement; but every word, action, and even thought or feeling, as (in the language of Mrs Opie,) it 'tends to habitual good or evil in the mind,' necessarily *educates* us for virtue and happiness, or vice and misery.

Such, Mr Editor, are a few specimens of the almost endless variety of definitions, which I have known affixed to the word *Education*. Can your remarks on this subject have the influence you intend, if your readers understand you so differently? It appears to me desirable, that those who speak and write upon 'Education,' should give their definition of the term. You, Sir, undoubtedly have your peculiar train of ideas, associated with the word, which must influence your remarks. It is true indeed, that they may in a great measure be discovered by those who have carefully perused your journal; but some do not take the necessary trouble. I would therefore repeat a wish, which I have heard expressed by more than one of your readers, that you would state to us distinctly what you intend by the term *Education*, and what you consider its purposes, period, instruments, processes, and results.

ONE OF YOUR READERS.

REPLY.

In conducting the 'Annals of Education,' the Editor has hitherto aimed to present the *facts* he has witnessed, and the *information* he has collected, rather than the *opinions* he has formed, in the hope that they would give rise to those principles, and exert that spirit-stirring influence on the minds of others, which have been produced in his own. He was unwilling to obtrude his views upon those who possess the accumulated experience of a long life, or of extensive observation of the young. Such only, can fully appreciate the value of education; and these, the comparatively small list of his readers led him to suppose, were the principal persons whom he had to address. He has perceived, however, that he failed in some cases to give a complete conception of what he has seen and learned, to bring home to others the full impression it has produced on himself, for want of expressing more fully the opinions he has formed. He finds also that the list of readers of the Annals is increasing, and embracing a large number of persons, whose experience and observation have not been more extensive than his own; and repeated calls like that of the preceding communication, have led him to feel that reserve was no longer desirable. On a subject so extensive, he cannot

reply *briefly*, in a manner satisfactory to himself, and has therefore embodied his views in the following article, to which he begs leave to refer 'One of his readers.' To this correspondent, and to many other readers, it will probably present nothing new. He can only say, that could he have found a similar development of the subject elsewhere, he would not have undertaken the preparation of this.

THE EDITOR.

ART. II.—WHAT IS EDUCATION?

It is a trite maxim, which needs to be incessantly repeated, that 'nothing is more important to the distinctness of our *ideas*, than a careful discrimination of our *words*.' Errors have often been inculcated, and adopted, and perpetuated, by the improper use of an important term. Liberty has been the watchword of the most tyrannical oppressors; and the basest crimes have been excused and imitated under the name of religion. There is not a little danger of falling into this error, on the great subject to which this work is devoted. *Education* is justly represented as the greatest blessing which the parent can bestow upon his child, or the state upon its subjects, as the great means of preventing poverty and crime, and securing public and private prosperity. But the term Education is then applied to the mere acquisition of knowledge, or even of the elements and keys of knowledge, and in this way is made synonymous with *Instruction*. It is entirely forgotten that any thing more is needed; and all the eulogies so justly bestowed upon it, all the benefits supposed to be derived from it, are attributed to a course of mere Instruction, in a few branches of knowledge.

But no deception can be more dangerous. Nothing is more evident upon reflection, than that the mere communication of knowledge does no more than to give the power to act, while the question whether it will be a source of good or evil, of happiness or misery, will be determined by the manner in which the character and disposition of the individual lead him to employ it. Teach the art of Reading to the profligate and licentious, and he will revel in all that our libraries present, of the gross and debasing kind. Communicate this same art to the savage, on whose mind the light of Christianity has begun to dawn, and he will search eagerly the page of inspiration, and drink deeply of the fountain of life. Teach the affectionate child the art of Writing, and he will use it in expressing his attachment to his absent father. Give it to the man in whose heart every other consideration is absorbed by the love of money, and he will apply it in counterfeiting the name of his neighbor. Arithmetic will be used as a means of security by the honest, and as an instrument of fraud by the dishonest. The

philanthropist will employ his knowledge of Geography in discovering and supplying the wants of his fellow men; and the pirate and the slave dealer will avail themselves of its aid, to guide them to their work of destruction.

The same course of Instruction, in the same school, will furnish one with the means of usefulness, and supply another with instruments for doing evil. It is the character which decides the question, whether knowledge is a blessing or a curse, to the individual and the community; and this character is determined, not by the amount of knowledge communicated, but by the influence exerted on the pupil, by the circumstances, the examples, the discipline under whose operation he is placed. To this mass of influences alone, can the term Education properly be applied. It *includes instruction*—but it implies vastly more, if it possesses the power and importance which are ascribed to it.

To confound these terms, is to mislead those whose duty it is to provide for the Education of others. The parent will feel, that when he has placed his children under the instruction of an able teacher, he has provided for their Education. The founders of public institutions may suppose that they have nothing to do but to make arrangements for the communication of knowledge; and the rulers of a State will be left to act as if its citizens were to be rendered obedient and happy, by securing to them the possession of the arts of reading, writing, and computation. Nay, we fear some of the most noble and philanthropic spirits of the age are led astray by this confusion of terms. It is too often announced from the halls of legislation, and the chair of state, and even the platform of the benevolent institution, that *ignorance* is the great evil with which we have to contend—that *knowledge* is the grand panacea for human misery. It is too often imagined, that if the low and degraded portion of society, could only be instructed in the elements of science and the principles of art, vice and misery would be banished from among them. But does experience prove this true? Have the most atrocious and persevering criminals been found among the ignorant? Have the worst men been the weakest? We believe not; and when we look at Byron and Voltaire, do we not see the most incontrovertible evidence, that knowledge is but an engine of destruction in the hands of the unprincipled, more dangerous, as it is more perfect; and that the *immediate* welfare of society at least, would rather be promoted by its extinction, than by placing it in improper hands.

Education, therefore, we consider as consisting in the formation of the character, and a *good* Education, in the preparation of man for usefulness and happiness.

It involves the right development, and cultivation, and direction, of all his powers, physical, intellectual, and moral. It implies In-

struction in all the branches of knowledge which are necessary to useful and efficient action in the sphere of the individual. But it must also include the *physical training* which is to render the body capable of executing the purposes of the soul, the *skill* which is requisite in order to apply our knowledge and strength to the very best advantage; and above all, the *moral discipline*, by which the character and direction of our efforts is to be decided. Each of these branches includes an extensive list of particulars; and the means of education comprise all those circumstances and influences by which the human character is formed and modified.

In this view, Education does not begin with the school; nor does it terminate with the university. It is not confined to the nursery, or the family, or the public institution.

It begins with the first moment of consciousness. Every being, every object, every event, forms a part of it. The first lessons are given in the arms of the mother. The parent by her looks and movements, and the sun by its varying light, are educating the eye. The songs of the birds, and the whistling of the wind, are cultivating the ear, no less truly than the voice of the mother, or the instrument of music. The air and the temperature of the room, are fitting the body to enjoy or to suffer. Every look, and tone, and action, of the mother, or the nurse, or the visitor, makes an impression, exerts an influence, on the little recipient of ideas. The food which is given him calls forth his appetite, and forms him to habits of temperance or sensuality. The clothing which he wears, begins to inspire the taste for simplicity, or the love of finery. In the progress of childhood, the daily and hourly treatment he receives, the conduct he witnesses, and the language he hears, in the family circle, in the company of domestics, in the little society of his school fellows and playmates, all exert and influence upon him, no less decided, and often more powerful than the instructions of the school, or the exhortations of the parent, or the worship of the church; and all, therefore, make an essential part of his education.

As he advances into youth and manhood, the number of the educators who thus surround him, and the variety of influences to which he is exposed, are greatly increased. Society at length begins to act upon him, and he feels the force of public opinion. The church presents its weekly school of instruction and discipline, which may exert the most efficient and salutary influence; and the State employs its power in directing and restraining, and thus educating the man, by means of laws, and institutions, whose operation terminates only in the grave.

But does Education terminate here? Nature—Reason—cast no light upon the 'valley of the shadow of death.' But Revelation points us to a higher world, and enables us to discern, through the cloud which rests upon the grave, that state, in which those who

have improved the privileges already enjoyed on earth, shall be allowed higher and nobler means of advancement.

There, the immediate perception of all that is excellent and glorious in the Creator, and in the most exalted of the rational creation, shall take the place of imperfect descriptions. There, that knowledge, which is here the result of painful study, will be seen as intuitively as the visible objects which now surround us; and there, the *mind* will no longer have to struggle with those gross defects, that painful weakness of its material organs, which now obscure its perceptions, and arrest and retard its progress, in truth and excellence. But such a state—such progress—it is now incapable even of conceiving; and we can only rejoice in the distant glimmerings of that light, whose full glory, like the beams of some of those orbs whose remoteness reduces them to stars, would overpower our minds. Nor can we suppose any termination to this glorious course. At every period of enlargement in the faculties, the field of vision will be extended. Unlike the mountain traveller, who sees 'Alps on Alps arise,' but knows that another day will bring him to the summit, where all will be beneath him, we shall only learn at every step, with the more delightful certainty, that the exhibitions of Infinite Wisdom and Infinite Goodness, present a field for unending occupation, and untiring enjoyment.

Education, then, in its largest sense, is not limited to time; it is not confined to the narrow boundaries of existence which we can discern. We have said that its first lessons are given in the mother's arms. The family is its primary school; the series of public institutions is but the academy of this great course. The world itself is the university, in which man is to make his final preparation, for the employments and pleasures of that future, endless state, in comparison with which the period of our residence on earth, is less than the hours of infancy, in the life of a century—for that true *life of the soul*, in which it first begins its free, its independent existence.

The social, the religious, the political institutions of the world, are the principal departments of this great school, which are placed under the control of man. But the Deity himself condescends to assume its direction, to act as the great educator. He has provided its library and its means of instruction, and he presents the illustrations of all its most important branches of knowledge.

The means of *Physical Education* are provided in the richest abundance. Every man is passing through that incessant course so admirably developed in the work, 'On the Constitution of Man.' Every act of obedience to the organic laws of his nature, which its Author has prescribed, and which direct the manner in which he can best exercise his bodily powers, is followed by that highest of pleasures, the sensation of health, the full possession and enjoyment of all his faculties and powers, which results from regularity,

and prudence, and temperance. Whenever he violates these salutary laws, imperfection, disorder, pain and disease, follow in speedy succession, to warn and to punish him. Such is the regularity and distinctness of these warnings, that in the ordinary course of events, we have to charge upon ourselves, or upon those who have been the instruments of forming our constitution, a large part of the bodily suffering we endure, and we can usually trace their origin to our neglect of the laws of our physical nature. On some of the objects which affect our bodily enjoyment and health, 'Touch not, taste not, handle not,' is legibly written in the first sensations they produce. The first touch of the flame, the first taste of an acrid poison, excites all our powers to flight or resistance. The effect of other agents, we are obliged to learn by a course of experiments; and are thus taught those lessons of caution, which are indispensable to our physical existence and comfort.

But the provision for *Intellectual Education* is no less ample. In this school, is the vast museum of Nature itself. Its stores of minerals, and plants, and animals, are open to our visits, and its most magnificent objects are obtruded upon our notice. Here, too, we learn what the most splendid cabinets cannot teach us, the origin, and growth, and changes, and the peculiar characteristics and habits, of all that have life. Here, in short, is the *study* of the natural historian, the mine from which all his collections are drawn, the magnificent prototype of those museums, and delineations, which excite the admiration of the world, opened by the great author of nature, and accessible to all men, at all times.

But we have here also, the immense laboratory of the Creator. In this, a series of experiments is going on, of which those of the philosopher and the chemist are but childlike imitations, with an electrical vial to mimic the thunder-cloud, and a crucible to supply the place of the volcano. The effects of light, and heat, and moisture, the phenomena of evaporation, and rarefaction, and condensation, the laws of attraction, and motion, of mechanics, and pneumatics, and optics, are presented to us in a series of grand experiments, repeated every day, and varying with almost every hour. The movements of the planets, the influence of the sun, the changes of the atmosphere, the revolutions of the seasons, the flood, and the cataract, the earthquake and the volcano, are all but the results of these experiments, far more striking than any which the puny apparatus of the philosopher or the chemist can produce. Here, indeed, is the true school of science, the great observatory where his principles must be examined, and the laboratory in which all his experiments must finally be repeated, before he can be assured of their practical truth. It is only the feebleness of his power, and the imperfection of his instruments

for discovering and measuring the results, which compels him to adopt the toys of a child, and represent the sun by a taper, and the 'great globe itself,' by a bubble of glass, or a two inch ball of wood.

The libraries of human institutions are crowded with volumes on the history of man. But how many are filled with imperfect details, in imperfect language, often founded upon inaccurate and even corrupted statements of events, which occurred in other countries, and in a different state of society. They afford us invaluable lessons on the character and progress of man; but their errors may often mislead us in our estimates of human nature, and their characters and events, are too unlike those of our own day, to serve as safe examples. Instead of this, the library of the great school we have referred to, presents us with a living picture of man, in which we may trace the springs of feeling, and the motives of action, without the danger of being misled by the errors of others, and thus learn, in the most effectual mode, what it is the great end of history to teach, the characteristics and tendencies of human nature. Theory would tell us, that the knowledge thus acquired would be imperfect, because the observer must rely on his own judgment only, in a limited sphere of observation; but experience shews us, that those who have thus observed for themselves, evince a peculiar tact in their opinions and in their management of men, and will predict results, and accomplish plans, in private and in public life, where the studious and well read historian is entirely at fault.

But this same living picture of the animate and inanimate creation, furnishes us with lessons of a higher order. The objects and changes of the universe around us, are so many witnesses of the existence and power of the Creator, who made all things, and renews all. Passing events are a living record of his government on earth—a standing commentary on its laws. In the visitations of Providence, in the sunshine and the shower, the earthquake, the famine, and the pestilence, the results of virtue and of vice, the rise and fall of empires, and monarchs, and private individuals, we discover the nature of these laws, and the agents and instruments by which they are executed.

The indications of the being and character of the first cause, which the works of nature and providence afford, are in themselves indeed obscure; and some of the most profound philosophers, who have been confined to these alone, have doubted. But the great Author of nature has condescended to furnish us a written commentary upon his works, which, in our country, forms a part of the great library, open, and 'read of all men;' and when seen in the light of Revelation, they reflect the brightest evidence of the existence, and power, and moral government of God.

All these means of *instruction* serve, at the same time, not only as means of *intellectual education*, by developing and cultivating the faculties to which they are appropriate, but also of *moral education*.

We are the constant witnesses of mysterious changes in the air, the earth, and the world of vegetable and animal life, whose progress we cannot arrest, and whose nature we can scarcely discern. Is not this enough to teach the wisest man *humility*; and in view of his own limited and imperfect faculties, to make him feel the *necessity* of an *Omniscient Mind*, to whose direction the conflicting elements of the material world may safely be entrusted? And subject, as he himself is, to influences which he can neither foresee nor control, the sport of every element, and every disease, and often the feeble victim of his own experiments, how could he be taught more distinctly his *dependence* upon that Supreme Mind, or led more directly to that constant look of expectation, that habitual breathing of desire, towards the Great First Cause, which constitute the essence of *devotion*?

Unceasing blessings, mingled at times with the tremendous visitations of Providence, the pleasures which attend the appropriate exercise of his powers, and the rebukes of pain, and the chastisements of disease, which follow their abuse, form a combination of *persuasion* and *authority*, of *influence* and *compulsion*, which tend no less to cultivate *virtue*, than to call forth that personal attachment to the Being who thus watches over him, which forms the essence of *piety*. If to all this we add the light and the sanctions of Revelation, which extend to every Christian land, surely it is *the fault of the pupil*, when the lessons and discipline of this great school, do not lead them to the highest moral elevation.

To sum up all *our views* then, we regard *Education* as *the formation of the character*, Physical, Intellectual, and Moral; as the process by which our faculties are developed, and cultivated, and directed, and by which we are prepared for our future station and employments.

As to its *period*, Education commences with the first moments of existence—it will terminate only with the ages of eternity. It is begun on earth—it will never be completed, even in heaven. Its *results* are virtue and happiness, or vice and misery; results to whose development neither reason nor revelation assigns any limits.

We consider the *process of Education*, in the largest sense, as comprising all those influences which accomplish this end, whether from within or from without, whether from earth or from heaven. Its *agents*, are the Deity and all his creatures; and its *instruments*—every object and event, every truth, and every precept, and every example, by which knowledge is communicated, or impressions received, whether from the material or the intellectual world

whether it is from the bench, the pulpit, the press, or the social circle, or from the institutions of learning.

So far as the agency of man is concerned, we regard *the world* as *the great school* for Education, of which every other is but a department, or a branch. It was in this school that Homer became a Poet, and Euclid a Mathematician; and here, Ptolemy, and Galileo, and Newton, and Franklin, and Rittenhouse, and Pestalozzi, were educated as Philosophers. It was here that the sculptors and architects of Greece and Rome, and the Wests, and Watts, and Whitneys, and Brindleys of modern times, acquired their art. It was here that Patrick Henry became an Orator, and Roger Sherman a Statesman; and here that Washington was trained to those high and noble qualities, which made him '*Father of his country.*'

Are books and schools then to be abandoned—are we to leave every mind to teach and direct itself? Far from it. It is not every mind which is capable of entering the 'university,' without direction, and without preparation, or of studying its museum and library without assistance; and if it were, the state of society forbids it. A large number of human beings are confined to the streets of towns and cities, or the walls of workshops and manufactories, to whom nature is almost a sealed book. The artificial condition and wants of civilized nations, compel man to an incessant, painful struggle, in procuring what he has learned to regard as the means of existence; and he is forced to prepare himself with premature haste, for some one of those occupations by which he is to maintain that form of life which custom has prescribed. The attempt to produce equal elevation in all, would therefore be useless, even if it were desirable.

What then have we to do? What is the business of education, as confided to human skill? It is to watch over every individual that rises into being, to ascertain his faculties and dispositions, and to apply every means within our reach, to elevate him to the highest point of improvement of which he is capable, to direct him to the best objects, and thus to render his existence a blessing to himself, and to his country, and to the world.

Man cannot produce the human being, more than the rolling planet. But he may guard him from certain extraneous influences; he may subject him to others. He may succeed too in the vain-glorious attempt to put 'his image and superscription' upon him; but he cannot efface all those characteristics which the Creator has enstamped; and if the copy be more than a perverted, ruined original, it will only be a tame reflection of another's image, in which the dignity of the individual is lost, or a mortifying caricature of the feeblest and least valuable portions of the model. We deprecate these attempts to *manufacture men*. It is the

business of education to develope and cultivate, and direct the faculties, and not to create them.

Nor are we called upon to create the great instruments or means of education, but merely to apply them. Form and number, the basis of Geometry and Arithmetic, the qualities and the powers of matter, which are described by Philosophy and Chemistry, the aspect and changes of nature, and the character, and conduct of human beings—all that is fitted to exercise the senses, or to call forth the intellectual powers, or to rouse and direct the affections, or to enlighten the conscience,—exist independently of the teacher. Even language, with all its irregularities and absurdities, must be presented in one invariable form, which custom only can prescribe. The knowledge collected in the sciences, is but an account of a series of facts and truths which existed before his birth, on whose nature, his observations and reasonings can have no influence. He can neither give the senses to discover, nor the mind to perceive them. His great business is to present the most important, in the manner, and the order, in which they can be most easily understood, and most thoroughly learned. As an *instructor*, his chief duty is to act as a monitor in that great school of which he is but a more advanced pupil; he is simply required to exhibit its lessons, by the light of human wisdom and Divine Revelation.

He is compelled to refer to the records which others have made, of past events and distant objects. But a library is usually a mere cabinet of specimens from the treasures of human knowledge; and if all the works of man were collected, they would form, but an imperfect index to the great books of Nature, and Providence, and Revelation. He must use apparatus to illustrate his instructions;—but the best apparatus is only a *comparison*, the most magnificent orrery is but a *tangible metaphor*, which feebly shadows forth the vast system it professes to represent.

Libraries and apparatus are invaluable means of aiding our conceptions, and of conveying distinct, though of course inadequate ideas, of the terms we use—although the examples of the authors of these books and the inventors of these machines show us that they are not indispensable. But, after all, they are only *means*—they should be used merely as the steps by which the pupil may be led to the originals which surround him, where alone his imperfect conceptions can be made complete, and his erroneous impressions corrected, and where his sphere of action is found.

But the best means of instruction employed in our youth, in effect, only prepare us for the attainment of knowledge. The positive knowledge communicated in the course of early education, is almost lost in the subsequent acquisitions of the man of learning, or forgotten in the occupations of the man of business. It is chiefly the *power* of learning, the *skill* in acting, which each has

acquired, that he finds of permanent value, for this prepares him for any station, or any pursuit to which he may be called. It is the *cultivation of the faculties* then, which should form the *leading object* of a course of early instruction; and not merely the accumulation of a great amount of knowledge, which only proves a burden to him whose mind is not proportionably strengthened.

Nor has man other powers or duties as a *moral educator*. He can neither confer, nor without violence, can he destroy, the faculties which he is required to develope, or the moral feelings which he is bound to cultivate. He can only present the objects, and regulate the circumstances, which are fitted to call them forth, and give them exercise; and then, with never ceasing vigilance, watch their influence, and change or modify them as the occasion may require.

He must subdue passion and appetite, not so much by physical restraint, which will only check their action for the moment, but by that moral influence, which alone can change the character, and bring the *will* to his aid.

In reviewing the whole subject, we are forced to the conclusion, that the great object to be kept in view in all our efforts for the instruction and government and education of the young, should be to lead them as early and as rapidly as possible, to *self-instruction, self-government, and self-education*. They must be led to appropriate the instruction they receive, by the action of their own minds, and prepared to attain by their own efforts, that variety of information which they will need hereafter, but which their faculties are now incapable of receiving. They must be taught to adopt principles of action and led to exert the will in obeying them; and not converted, by the mere exercise of personal influence, into moral machines, whose movements will cease when this power is withdrawn. In short, nothing but *the power and the habit of self-education*, will make man an independent agent, or prepare him for those new situations and duties in life which human sagacity cannot foresee, and for which human wisdom cannot provide.

Art. III.—Self Taught Men.

Biography of Self Taught Men, with an Introductory Essay, by B. B. Edwards. '*Per angusta ad augusta.*' 12 mo. pp. 312. Boston. Perkins & Marvin.

If the view of education which we have given in a preceding article be correct, we can no more speak of any created being, in strictness, as *self taught*, than as *self existent*. We must use this term with the same reserve that we employ the word independent, merely to indicate the absence of aid from his fellow men. Every

man who in common language, is said to teach himself, does, in effect, place himself in the school of the Creator, the great Educator of our race. He attends to the lessons of Eternal Wisdom, illustrated by the experiments of Almighty Power, in the laboratory of the universe. He is subjected to the severe but salutary discipline by which Infinite Goodness compels him to learn and to exercise his powers; and where these have been exerted to the utmost, and his own sphere or powers of observation prove too limited, he is taught and urged, by the same necessity, to avail himself of the experience of others, in the records of human wisdom.

No wonder that we find such men rising above the common level of mankind. Such were the men of former days, the founders of literature, and science, and art, whose works excite the admiration and astonishment of modern scholars, that have studied the arts in models and pictures, and the sciences in diagrams and apparatus, and human nature in the portraits which others have drawn, while they shut their eyes to the neglected originals and prototypes, as unworthy their attention, or beyond their reach.

No wonder that those among ourselves, who have had the perseverance and energy of character to seek for knowledge at its sources, exhibit a clearness of perception, a freshness of thought, which he can never attain, who has been accustomed, from his childhood, to receive all his ideas by reflection from the mirror of other minds, who has been taught to regard *books* as the fountain, and the stream, and the *very ocean* of knowledge, and who scarcely values the light of heaven, but as the means of distinguishing the mysterious lines and curves of the alphabetic emblems, by which others have represented in feeble outlines, the very objects which this light is sent to exhibit to his own mind, in their original character, their native beauty. The seedling of the hot-house is not more distinguished from the tall pine of the forest, than these intellectual parasites, from the oaks from which they derive their unnatural or sickly growth.

It is with no small pleasure, therefore, that we introduce to our readers a work in which some of these self taught men are described, and the secret of their progress and success illustrated, by a gentleman who has been familiar with many that are now struggling on in the same course.

The introductory essay of Mr Edwards is full of interesting, expansive thought. His first plea is for *his country*—a call upon all who desire its future welfare, who dwell with fond delight upon its prospects of future greatness, and believe that this welfare, and these prospects, all depend upon moral and intellectual elevation, to *unite* in their efforts for this object. He complains, that we are 'better as private citizens, than as members of a *commonwealth;*' that the state of *public morals* is not so elevated as that of the *in-*

dividuals of the community, for want of a 'more fervent and general co-operation of the advocates of good and right.' 'When a great principle is at stake,' he observes, 'we must learn to dismiss all minor differences, to forget all local attachments, to abjure utterly every selfish consideration. What is a party, what is a religious denomination, when *a fundamental law of right or justice is at issue?*'

If we understand him, he would persuade us to maintain *principles* with *undeviating firmness;* but to leave it to those of another age, to refuse to unite in a deed of charity, for no better reason than that 'the Jews have no dealings with the Samaritans.'

He next urges the necessity of more constant reference to the Providence and to the word of God, and to the Scriptures which he has given us, to direct our principles and practice on all subjects; to make it our standard of action in political, as well as social life, in literature and education, no less than in religion; and not to wear the motley garb, in which men so often appear in private life as Christians, in literature as Pagans, in commerce as mere votaries of Mercury, and in Politics, as the disciples of Machiavelli.

He gives a just rebuke to our national thirst for wealth, one of whose results is, that our government expends its resources 'not in extending the boundaries of science and of civilization, but *rather in the purchase of more land,*' and seems more anxious that the branches of our national greatness should spread wider, than that its top should rise higher, or its roots strike deeper in its native soil.

Mr Edwards dreads, and we think with good reason, rather the excess than the want of prosperity in the United States. 'Our country is ruined,' he observes, 'if it becomes too prosperous. It is the extension of the empire of mind which we need'—not of mind *in a few* chosen leaders, but of the whole mass of mind—'the due ascendency of mind over matter'—and the elevation and direction of that mind by the influence of Christianity—not of a sect or party, but of the Bible.

'But,' observes the author, 'in order to fulfil these great trusts, and to accomplish these high purposes, we must bring some new powers into the field'—and no other in his view is adequate, but a body of the self taught men to whom we have referred. Of these, he remarks, we have in our lyceums, and academies, and manual labor schools, and colleges, 'at least 100,000 young men in the United States, who are in a course of self-education;' and he adds, '*no other nation on earth is possessed of such a treasure.*' We cannot do justice to the subject, without inserting a part of his description of men of this character.

'They possess some peculiar advantages over all other classes of men. They have confidence in their own power. Whatever of character they possess has been tried in the school of severe discipline. They have breasted the billows, in a great measure, alone. Others have had their

doubts resolved by teachers. In the final resort, they have depended on foreign and auxiliary aid. Their own powers have been tasked for a while, but the last weight has been lifted up by the shoulders of others. A clearer eye has penetrated the dark cloud for them. It is sometimes the fact, that an individual who has been taught by others, has more confidence in the opinion of every one else, than in his own. As a direct consequence, he is wavering, timid, pliable. His character is not compacted and assimilated, but yielding and capricious. His usefulness is of course greatly diminished. But the men, of whom I speak, have measured their powers. They have depended very little on extraneous aid.

Another attribute of this class of individuals is independence of purpose. They are accustomed to form opinions according to the decisions of their own judgments. They are like that description of lawyers, who have deeply studied the elementary principles of their profession, who have followed out these principles into all their ramifications, and who come to conclusions, which are, in a great measure, irrespective of particular facts —facts which may coincide, or may not, with an original principle. Such lawyers are independent, in a great degree, of precedents, or of the opinion of courts. By severe thought, and well-directed study, they have formed an independent habit of judgment. Such is the fact with those individuals who have been self-instructers. They may err in opinion, and their purposes may be formed on insufficient grounds; but they are not accustomed to bow to human authority, nor yield their free agency at the call of party or sect.

Many of this class have, moreover, an invincible perseverance. The resoluteness with which they resolve, has a counterpart in the untiring execution of their schemes. Difficulties only excite a more ardent desire to overcome them. Defeat awakens new courage. Affliction nourishes hope. Disappointment is the parent and precursor of success. A resolution so strong is sometimes formed, that it seems to enter into the nature of the soul itself. It swallows up the whole man, and produces a firmness of determination, an iron obstinacy of pursuit, which nothing but death can break down.

I have seen an individual commence a course of preparatory studies for a liberal education. Weakness of sight compelled him to suspend his labors. After a season of relaxation he resumed his books, but the recurrence of the same disorder induced him to abandon the pursuit. He then assumed the duties of a merchant's clerk; but the same inexorable necessity followed him. He entered into the engagements of a third profession, with as little success as before. But he was not discouraged. An unconquerable determination took possession of his soul, that, come what would, he would not despair. In the merciful providence of that Being who "helps those who help themselves," he was directed to the manufacturing of a certain article which was new in that part of the United States, and his labors were rewarded with entire success. In a few years, he became one of the most affluent individuals in his vicinity.'

Mr Edwards then presents us with several striking illustrations of these remarks, which should rouse to action, or put to shame, those who have every want supplied, and every privilege furnished, and every thought and feeling left at liberty for the pursuit of knowledge, from infancy to manhood, and yet slumber in comparative inactivity, or complain of their inability to accomplish the great purposes of life.

Another valuable characteristic of self taught men, Mr Edwards

observes that they usually devoted themselves to practical objects; among which *instruction* is one of the most common, and the most important in our country. It is one for which they are peculiarly fitted, because they have learned the art of communicating their knowledge to others clearly.

'Self taught men have also the faculty of clearly communicating their knowledge to others. In this respect, they make excellent teachers. They have worked their own way up the steeps of knowledge, and they can point out the path in which they came. Their attention was not absorbed by the movements of their guide, for they had none. The various objects which they met, they clearly marked and defined. Whatever were the general principles which they adopted, they were not taken upon trust, but were well considered. These individuals may not be able to explain their progress logically, or scientifically, but they can do it intelligently and to good purpose. They have also, in a striking degree, the ability to employ familiar illustrations. For the sake of throwing light upon their course, they have not searched for the images of poetry, nor listened to the personifications of the orator; they have collected the apposite and graphic illustrations and facts, which common people can apprehend and relish, and which are gathered from the rocks and the fields, and from all the incidents of ordinary life. Arthur Young, the self taught English agriculturist, was distinguished as an instructor, insomuch, that La Fayette, and the Russian prince Galitzin, and the Russian emperor himself, intrusted lads to his guidance and care.'

After thus describing the valuable traits of self-taught men, Mr Edwards notices some of the defects which are almost inseparable from a plan of self-education. Among these he mentions, a want of comprehensiveness of mind; liability to exclusive attachment to pursuits followed by immediate practical results, without appreciating sufficiently the value of personal knowledge; rigidness of character; and over estimation of their attainments, arising from the want of comparison and contact with others. These are defects which often diminish their usefulness; but they are by no means so serious defects, as the indolence, or feebleness of purpose, or ignorance of practical life, which are too often found in those who have never been obliged to rely upon their own resources, and have spent their time exclusively in *study*, in order to be prepared for a life of *action*.

In the conclusion of his introductory essay, Mr Edwards presents a few striking examples of men who succeeded in the pursuit of knowledge under every embarrassment, some after the loss of sight and hearing, as the ground of an earnest call upon all who have the disposition, to undertake without fear, the task of self-instruction. He sets forth the high responsibility devolving upon a generation, which like the present, is preparing the welfare or wo of the one hundred millions of human beings, who will inhabit the United States; and he again makes the appeal to those who are living as insulated beings, or as mere combatants for minor interests—'We are

the representatives of millions.' 'To provide intellectual and moral sustenance for such an amazing population requires an enlargement of thought, and an expansiveness of philanthropy, such as has never yet been exhibited on our earth.'—'How pitiable, how deplorable are the contests between political parties, and benevolent societies, and religious denominations. While thus contending with one another, we are losing forever the favorable moment for effort.'

We cannot let the occasion pass, without again urging upon those who are anxious to do good to their country, the importance of an AMERICAN TEACHER'S EDUCATION SOCIETY, to search out, and to *aid*—not wholly to support—the valuable class of men whom Mr Edwards describes. What institution is more needed, or could diffuse blessings more widely, than one which should supply our vacant or ill-taught schools, and the thousand children daily added to our population, with *able and faithful instructors?*

Mr Edwards then presents us with a series of highly interesting illustrations of the principles he has advanced, in brief sketches of the life, and struggles, and success of some of the self-taught men of our own and of other countries, both living and dead, among whom we find Murray, Gifford, McLean, King, Cary, Young, Davy, Scott, &c.

Perhaps a more striking example could not be found, to exhibit the results of self-instruction, than in a subsequent article on the labors of *Sequoyah*, the Cherokee Cadmus, illustrated as it is by another, in which our own written language, the product of centuries of civilization, and generations of learned men, appears in striking contrast with that which has been devised by *a single self-taught man.*

We have neither time, nor disposition, to remark upon occasional defects of style in this interesting volume. Indeed, literary criticism is not the object of the 'Annals;' and with so vast a field before us as the subject of education presents, we should scarcely feel ourselves justified in turning aside to dwell upon mere rhetorical blemishes, where they do not form an essential obstacle to the usefulness of the author.

We recommend this work as a cordial to those who are now struggling in a course of self-instruction, as a reproof to those, who, with the highest privileges, are sleeping in comparative inaction, and as a more valuable gift than any which could be bestowed, to those in whom benevolence may discover latent powers—a gift which may rouse to action a spirit whose influence shall be felt in other continents, and in future ages.

In closing this article we would again revert to the necessity which exists, that *every man*, however great his privileges, however numerous his instructors, should be also *self-taught;* nor can we present our own views better, than in the following extracts from an interesting article on self-education, in a recent publication.

'Without this self-labor, self-discipline, self-education, all direct instruction must be unavailing and useless. And is not this obvious? For what is the nature and extent of all the ordinary processes of direct instruction? They are at best but means, facilities, and aids, which presuppose in the mind to which they are applied, an active, self-moving co-operation. Without this, they can effect nothing. They are efficacious just so far as the individual by his own energies, seconds their application, and no further. They cannot advance him a single step, unless he makes corresponding efforts to go. As means, facilities, and aids, they are of immense importance. They may put us in a condition for improvement; they may afford us the light of experience to direct our efforts; they may remove unnecessary obstacles from our path; they may point out our defects, and show us the method of correcting them; they may enable us to strengthen what is weak and to use well what is strong; they may instruct us in the best employment of our faculties; they may teach us how to study, when to study, what to study, and wherefore to study;—but after all, study we must, and study is self-work, and incomparably the hardest work that is accomplished beneath the sun.'

'All this, thus stated, is very plain, and will be readily admitted. And yet there is nothing, in point of fact, more frequently forgotten. There is a vague notion, as has been justly remarked, widely prevalent, that schools, and ampler seminaries are able, by a power inherent in themselves, to fill the mind with learning; or that it is to be received inertly, like the influences of the atmosphere, by a mere residence at the places of instruction. But this is a sad mistake.'

'The truth, after all, is, that the most elaborate and manifold apparatus of instruction can impart nothing of importance to the passive and inert mind. It is almost as unavailing as the warmth and light of the sun, and all the sweet influences of the heavens, shed upon the desert sands. "The school master," we are told by one, who, be it observed, is himself a prodigy of self-education, "the school master is abroad." The word has been caught up by the nations as prophetical of mighty changes. But the school master is abroad to little purpose, unless his pupils stand ready in their places to receive him with open and active minds, and to labor with him for their own benefit. And it would be a happier auspice still, for the great cause of human improvement, if it could be said that men were bent on becoming, each in his several station, their own instructors.'*

Art. IV.—English Orthography.

[For the Annals of Education.]

Mr Editor—The English language is to exert an important influence in the moral renovation of the world. It may be a conceit of Anglo-American vanity, but when I look at the attitude the British nation and our own have assumed, in regard to civil and religious liberty, at the incessant and increasing intercourse of their merchants with all parts of the world, at their political relations with the southern portions of Asia, Africa, and America, at the moral power which their civilization and religion give them, I regard them as the channel, through which the blessings of a bounteous Providence shall flow to this now degraded world.

We are to affect the world by moral influence. If we war against its darkness, our weapons are the mild radiance of goodness and truth. Our example must exhibit the first; the last shines upon the

* Christian Examiner, Jan. 1832.

mind through the medium of language. Language is nothing but as it is understood. A word understood, may move a continent.

Our language is the repository of political, moral, and religious truth, immense in amount, inestimable in value. Is there any thing, which prevents the easy acquisition of it by foreigners? Does the obstacle lie in the *nature* of the language, or in our arbitrary and whimsical manner of representing it? Is the *labyrinth* of *pure English* an Ethiopia, guarded against all access by natural obstructions, or rather a China or Paraguay to which foreigners are denied access by the arbitrary law of his Celestial Majesty, or the Dictator Francia?

While it is, and ever will be, a task, to learn a language comprising 40,000 words, the anomalous and incongruous manner of representing it by letters which has obtained, is, I apprehend, the obstacle which the foreigner, whether European or Asiatic, finds it most difficult to surmount. One who would learn English, must learn, not *one* peculiar and copious language, but two—a spoken dialect, the more difficult, because he looks for help to the written—and a written language, the more intricate and perplexing because of its presumed correspondence with the spoken. The anomalies of English orthography are so numerous, that neither is the mode of writing any guide to the actual sounds of the oral language, nor are these a clue to the mode of spelling. Not a single elementary sound is represented uniformly, and only by any one alphabetic character; while on the other hand, a number of these stand for six or eight sounds each. I might amuse your readers by pointing out some of the deformities of our orthography. To occasion wonder, they 'need but to be seen.' Not however to select individual words from the ten thousand liable to the same reproach, I wish to present to your readers a brief account of the manner, in which we use, or rather abuse, the choice gift of Cadmus.

No one who attempts to learn a language is willing to be long ignorant of his *a b c*. Having learned them perfectly, he *should be* able to read with fluency, and commit to writing any word, that he may hear. For a letter is defined to be '*a mark* of a sound or of an articulation of sound.' An alphabet is a catalogue of these marks. If there are combinations of letters, (as we have many in English) *(ng th ch ae,)* to represent the elementary sounds, these are learned also, as composing a part of the alphabet. We cannot show how a complete knowledge of our letters and their powers qualifies for reading, better than by the following anecdote of a foreigner, beginning to apply his alphabetical attainments. The words *wrought iron* were before him. He attempted to articulate them, and after a painful effort he uttered *oo-ro-ug-ht i-ron*. 'Oh! no,' said his teacher, '*rawt i-ern*.' 'Ah, sir,' he replied, 'I cannot learn your language.'

Dr Barber, who has reduced to a popular form the results of Dr Rush's inquiries concerning the human voice, gives 17 *tonic*, (i. e. vowel) *elements* of our articulate sounds. To these should be added an eighteenth, viz. *e* in there, or *ai* in *air*. The following are the sounds; 1st. *e* in paper; 2nd. *a* in *all*; 3d. *o* in not; 4th. *a* in hate; 5th. *e* in met; 6th. *a* in father; 7th. *a* in *at*; 8th. *o* in no; 9th. *o* in

home; 10th. *ou* in l*ou*d; 11th. *e* in m*e*; 12th. *i* in p*i*t; 13th. *u* in r*u*le; 14th. *u* in p*u*ll; 15th. *oi* in t*oi*l; 16th. *i* in t*i*le; 17th. *u* in m*u*te; 18th. *a** in m*a*re. Besides these modes of marking the several sounds, there is an *unguessed* variety of others. Of these I will now give a list, with an example to each.

The first elementary sound, represented by *e* paper, is also represented by *twenty distinct characters*, as follows; *a* in sugar, *ai* Britain, *ea* pearl, *ee* cheerful or treenail, (pron. trunnel;) *eo* surgeon, *eou* gorgeous, *eu* Messieurs, or thereupon, *i* fir, *io* religion, *iou* religious, *o* son, *oo* blood, *oa* cupboard, *oe* does, *ou* rough, *u* cur, *ue* guerdon, *y* myrrh, and *we* in answer.

Of the second sound, there are eight distinct representations; *au*, maul, *aw awl*, *awe* awe, *eo* georgics, *o* nor, *oa* broad, *ou* cough.

Of the third, six; *a* alter, *au* laurel, *e* encore; *ou* hough, *ow* knowledge.

Of the fourth, eleven; *ai* hail, *ao* gaol, *ay* hay, *aye* aye, (ever) *au* gauge, *aa* haak, *ea* break, *e* tete-a-tete, *ei* veil, *ey* they, *oei* coup d'oeil. Of the fifth, fourteen; *a* many, *ae* Michaelmas, *ai* said, *ay* says; *ea* dead, *ee* (been in New England) *ei* heifer, *eo* feoff, *ia* parliament, *i* squirrel, *ie* kielson, friend, *u* bury, *ue* guess.

Of the sixth, there are six; *au* launch, *aa* baa; *e* clerk, (Eng. Dict's) *ea* heart, *ua* guard. Of the seventh, five; *ai* plaid, *aa* Isaac, *ea* pageantry, *ua* guaranty. Of the eighth, twelve; *au* hautboy, *eau* beau, *eo* yeoman, *ew* shew, *oa* boat, *oe* hoe, *oo* door, *ou* soul, *ow* tow, *owe* owe, *wo* sword. Of the ninth, two; *oa* coat.

Of the tenth, five; *eo* M'Leod, (pr. name) *ow* now, *owe* Howe, *o* accompt.

Of the eleventh, there are fifteen; *ae* aegis, *ea* seal, *ee* peel, *ei* conceit, *eo* people, *ey* key, *i* marine, *ia* ratifia, *ie* mien; *œ* œcumenical, *oi* Turkois; *uay* quay, *ui* palanquin, *uoi* Turquoise; and of the twelfth; the same number; *ai* oraison or certain; *ea* guinea, *ee* threepence, coffee, *ei* forfeit, *ey* money, *e* England; *ia* marriage, *ie* sieve; *o* women; *oi* chamois, (see Webster,) *ui* guilt, *u* busy, *uy* plaguy, *y* Smyrna.

Of the thirteenth, there are seven; *o* move, *œu* manœuvre, *ou* you, *oo* pool, *oe* shoe; *wo* two. Of the fourteenth, four; *oo* stood, *ou* could; *w* twist. Of the fifteenth, four; *awy* strawy, *oy* boy; *uoy* buoy (in common life at least).

Of the sixteenth, there are ten; *ai* aisle; *ei* heighten, *ey* eyas, *eye* eye; *ie* lie, *ui* guile, *uy* buy, y by, *ye* lye; Of the seventeenth, twelve; *eau* beauty, *eo* feod, *eu* rheum, *ew* few, *ewe* ewe; *ieu* lieu, *iew* view; *ou* youth; *ue* blue, *ui* suit, *ueue* queue. Of the eighteenth, there are nine; *ai* air, *ay* Ayres, (pr. name) *aye* prayer; *e* there, *ee* e'er, (ever) *ea* bear, *ei* heir, *ey* eyre.

I have purposely omitted the words mem*oir*, connoiss*eur*, because there is little uniformity in pronouncing them; and also one, whose initial letter stands for two elements. We shall see similar cases among the consonants.

* See Preface to Webster's 8vo. Dictionary, and Cummings' Spelling Book.

The following table gives a condensed view of the same facts, the examples being omitted.

Table of letters and combinations of letters, used to represent the tonic elements.

1. *e* in paper	a, ai ; ea, ee, eo, eou, eu ; i, io, iou ; o, oa, æ, oo, ou ; u, ue ; y ; we.	20
2. *a* in *all*	au, aw, aue ; eo, au ; o, oa, ou.	8
3. *o* in not	e, eo ; ou, ow.	6
4. *a* in hate	aa, ai, ao, au, ay, aye ; e, ea, ei, ey ; oei.	12
5. *e* in met	a, ae, ai, ay ; ea, ee, ei, eo ; i, ia, ie ; u, ue.	14
6. *a* in father	aa, au ; e, ea ; ua.	6
7. *a* in *at*	aa, ai ; ea ; ua.	5
8. *o* in no	au ; eau, eo, ew ; oa, œ, oo, ou, ow, owe ; wo.	12
9. *o* in home	oa.	2
10. *ou* in loud	eo ; o, ow, owe.	5
11. *e* in me	æ ; ea, ee, ei, eo, ey ; i, ia, ie ; oe, oi ; uay, ui, uoi.	15
12. *i* in pit	ai ; e, ea, ee, ei, ey ; ia, ie ; o, oi ; u, ui, uy ; y.	15
13. *u* in rule	o, œ, oeu, oo, ou ; wo.	7
14. *u* in pull	oo, ou ; w.	4
15. *oi* in toil	awy ; oy ; uoy.	4
16. *i* in tile	ai ; ei, ey, eye ; ie ; ui, uy ; y, ye.	10
17. *u* in mute	eau, eo, eu, ew, ewe ; ieu, iew ; ou ; ue, ueue, ui.	12
18. *a* in mare.	ai, ay, aye ; e, ea, ee, ei, ey.	9
		166

From a careful inspection of this table it will be seen, that there are fiftyfour letters and combinations in use to express 18 elementary tonic sounds. Of course no account is made here of the proper dipthongs, as *ua* pers*ua*de, *oe*, p*oe*t, &c. The 54 letters and combinations are employed to express, on an average, a little more than three elements each. The task of learning perfectly this portion of the alphabet is equal to learning an alphabet of 166 characters. For it is quite as easy to learn three letters, each having its own power, as to learn one, which has three powers. Suppose the Greek letter π, to denote the articulations π $\varkappa$ τ indiscriminately. Would it not be as easy to learn the three letters at once, as one with the powers of the three? We shall be convinced that it would, if we remember, that, in the latter case, we must learn, with no general principle to guide us, *which* of its powers it has, in any given instance. Our knowledge must embrace every word of the language in which the letter occurs, before the alphabet is fully known. Just so it is in English. It is impossible to tell with certainty, at first sight, how any one of our vowels is sounded.

We turn now to the consonants. The following list embraces all the *subtonic* and *atonic* elements; and indeed there are four articulations, that are not strictly elements. Yet they either have, or ought to have, characters appropriated to them.

1. *B.* in *b*eg ; marked also by *p* in cu*p*board ; 2.
2. *D.* in ai*d* ; 1.
3. *F.* in *f*ee ; *p* sa*p*phire ; *ph* in sera*ph*, *gh* n lau*gh* ; 4.
4. *G.* in ga*g* ; *gh* *gh*ost ; 2.
5. *H.* in *h*e ; 1.

6. *K.* in ba*k*e; *c* in act, *q* *q*uill, *ch* *ch*ord, *ck* sa*ck*, *gh* hou*gh*, *g* in strength, *Kk* *Kh*an; 8.
7. *L.* in *l*imb; *gl* sera*gl*io; 2.
8. *M.* in *m*e; 1.
9. *N.* *n*o; *m* acco*m*ptant; 2.
10. *P.* *p*ut, *ph* di*ph*thong (Walker;) 2.
11. *R.* in *r*ead; *rh* *rh*etoric, *l* co*l*onel; 3.
12. *S.* in *s*et; *c* *c*eiling, *t* na*t*ion, *sc* *sc*ene; 4.
13. *T.* in a*t*; *b* su*b*tle, *c* victuals, *d* in all words after p, k, t, s, and c, in the same syllable, as wip'*d*, chas'*d*; *z* mezzotinto, *th* *th*yme; 5.
14. *V.* in ha*v*oc; *f* o*f*, *ph* Step*h*en; 3.
15. *Y.* in *y*e; *h* *h*umor (yumor,) *j* hallelu*j*ah, *e* *E*urope, *i* on*i*on; 5.
16. *Z.* in dozen; *s* has, *x* *X*erxes, *c* discern; 4.
17. *NG.* in thi*ng*; *n* tha*n*k; 2.
18. *TH.* in *th*in; 1.
19. *TH.* in *th*ee; 1.

The remaining letters are capable of analysis, but in practice, it is better to regard them as elements. I have yet seen no accurate description of them.

20. *Sh.* in *sh*ine; *s* in su*r*e, *ch* *ch*icane, *c* enunciate, *t* par*t*iality; 5.
21. *Z.* azure; *s* pleasure, 2.
22. *CH.* in *ch*arm; *t* vir*t*ue, *c* vermicelli; 3.
23. *J* in *j*oin; *g* in *g*em, *d* e*d*ucate, *dg* e*dg*e; 4.

Adding the number of the modes of marking the several letters, we have 68 ways of representing the twenty-three atonic and subtonic elements. For this there are 32 distinct letters or combinations. B, d, f, g, l, m, p, r, s, t, and z, are doubled at the end of words. X is used for ks, and gz. Many words beginning with *u* (e. g. union,) have a consonant *y* articulated before the *u*. We uniformly insert a *t* in uttering the word eighth—*(ate-th.)* On the contrary, of the representatives of the articulate sounds, eighteen of the consonant and six of the vowel letters, or combinations, are *otiant*, if I may be permitted to borrow an expressive word from Hebrew Grammar. They are perfectly *at rest*. Thus the *g* in *g*naw, *k* in *k*now, *ue* in dialog*ue* and their countless fellows, stand 'for *ornament*—not use.' If we retain our usual definition of a letter, they are no more letters, than the suttlers, women, and boys, that followed Xerxes, were his soldiers.

Not to be tedious upon the *minutiæ*, when the whole system is as bad as any of its parts, I wish to turn the minds of your readers to a few of the considerations, which a glance at the subject naturally awakens. We have seen that there are in use, to denote our 18 vowel sounds, 54 characters, or groups of these. They are *a, aa, ae, ai, ao, au, aw, awe, awy, ay, aye; e, ea, eau, ee, ei, eo, eou, ew, ewe, ey, eye; i, ia, ie, ieu, iew, io, iou; o, oa, oe, oei, oeu, oi, oo, ou, ow, owe; u, ua, uay, ue, ueue, ui, uoi, uoy, uy; y, ye; w, we,* and *wo*. To learn these with their tripple uses and their particular application, we believe is unquestionably more difficult, than to fix in mind an alphabet of 166 characters. So our 32 consonant representatives, for like reasons,

are worse than 70 distinct characters would be, if distributed equally among the 23 consonant sounds. How then does our language present itself to the foreigner? His first task is, if he would know his *a b c*, to learn 236 letters, or, what is a task of no less difficulty certainly, twenty-six letters with 236 sounds! We will suppose him to have learned them, as they are exhibited in our tables. He knows the letter *a* with its eight distinct sounds; *e* and *o* with the same number of each; the combinations *ai*, *ea*, and *ou*, and all of the seven sounds, which each of them marks; and so throughout.

To make the case simple, we will imagine him to know by intuition, whether any letters in the words before him are *otiant*, *i. e. silent*, in the stricter sense of the term; and whether in such cases as aloes, poet, coin, coincide, co-operate, &c. the vowels form one, or two syllables; to know likewise whether any consonant is to be understood before, or inserted in a word, in case he is to read;—for we must look at him as either *translating* written language into oral, that is, reading; or oral into written, that is, writing down what he hears. We will likewise suppose him, if engaged in this last duty, to know when to omit a consonant that is articulated, and to supply one, which is not. In these circumstances, we will suppose him to look at a word, and attempt to discover by reasoning from his knowledge of the powers of the letters, what sound he must utter. Let any common word, say *discovery*, attract his eye. He sees five consonants and four vowels. True, the e, i, and y, often mark a consonant articulation. But let him know by instinct, if he cannot otherwise, that *here* they are vowels. Since the consonants in general have two uses each, he sees it is but an even chance whether he shall be right in regard to them; while with respect to the vowels, ten to one, he will be wrong. But he must come to particulars. He must apply the *minutiæ* of his attainments. D has two sounds, *s* four, *c* as many, *v* one, and *r* but one. Hence there are but seven possible errors in uttering the consonants merely! Of the vowels, *i* has five authorized sounds, *o* eight, *e* eight, and *y* three. He may therefore give to each vowel one of its own sounds, and yet err in twenty different modes. Hence it is evident, that his knowledge of the alphabet, which, if it were such as it ought to be, would guide him infallibly, gives but one chance in twentyeight, of pronouncing the word accurately.

But children and others, likewise learn words by hearing, and it is to this sense, that language is first addressed. In *translating* the oral language into written, the evils of an irregular orthography are most felt. Many a person trained to the spelling lessons of our schools, through the dozen years in which spelling is a daily task, finds himself, or is found, a bad speller. I have seen the manuscripts of boys and young men in our Academies, of undergraduates in our Colleges, of graduates, and of professional men, and, notwithstanding the disproportionate time devoted to orthography, I have noticed so many orthographic errors, that I do not hesitate to say that one half of these persons were bad spellers, while a majority of the remainder, were more or less deficient in accuracy.

We shall see whence this arises, by supposing that our learner, knowing the alphabet in its length and breadth, is now endeavoring to record a 'winged word,' that lights upon his ear. Let it be the same word *discovery*. That we may not be detained with the consonants, let him be guided to these instinctively. With the *first* tonic element he is familiar, and he knows the fifteen ways of representing it by letters. There are no less than twenty ways, by which usage, the '*jus et norma scribendi*,' authorises us to mark the *second* vowel. The same sound occurs in the third syllable. Lastly, the final vowel is the twelfth in our list and may be denoted by fifteen different letters or combinations. If then, as we have supposed he may, he *hits* the consonants, he may misspell the first syllable in fourteen modes, the second and third in nineteen each, and the last in fourteen, and yet, *use in each case, an authorized representative of the sound that strikes his ear.*

He may therefore write the word wrong in 66 different ways, and still, with respect to the marks of the sounds, keep within the limits prescribed by the indulgent genius of English orthography.

In the light of these facts, we see why adults so often find the task of learning to read and write with accuracy, one of hopeless magnitude. We are probably making daily advances in acquisitions of the knowledge of the powers and uses of our letters, during the first twenty years of our education. The adult expects to attain in a few weeks, what has cost us a daily expense of labor, for years.

If it is true, that so long as we cling with intense fondness to the deformities of our orthography—with a fondness like the mother's love to her offspring, enhanced by deformity—much time is, and must be, wasted over the elementary books of reading and spelling. It becomes the friends of education to examine the facts, and act with energy, as men living in the age of reform. We have laid aside the *wigs* and *queues* and *hoops* of our ancestors; what harm if we clip a *word* of some of its supernumerary letters? We will not balance the wheat on the horse's back with a stone;* why continue to give balance and symmetry (!) to 'tho*ugh*' and the hundreds of words that resemble it, by as useless an appendage? Yet we laugh at others for retaining the stone and ourselves cling to the other with a pertinacious contempt of him who is not equally zealous for the *orthographic* 'traditions' of the men of olden time. Let him who wishes to learn the importance of reform, here examine its probable effects, in reference to the time spent by children in acquiring the arts of reading and spelling—to the acquisition of our literature by foreigners, and its influence over them,—particularly to the mental and moral improvement of English and American colonies; and to name a single case, to the infant settlements of Liberia and the adjacent African tribes. It were easy to illustrate its bearing on each of these, but my communication is already long.

* It is said to be a fact, that the Dutch, in some of the more obscure settlements of our country, still carry their grain in one end of a bag thrown over a horse's back, with a stone in the other end to balance it.

Art. V.—Invention of a new Alphabet.

[The man who invents a valuable machine, to diminish labor, or increase wealth, is deemed worthy of public honors and rewards. If it facilitates the intercourse of men, and the means of improvement, he is ranked still higher; and he who produces something original, whether it be an instrument, or a book, or a plan, or even a single truth, which contributes directly and in a high degree to the promotion of intellectual light, is placed upon the calendar of public benefactors, to whom we pay a never ceasing tribute of gratitude and respect. Watt, and Whitney, and Fulton, and Arkwright, and Franklin, and Harvey, are claimed as an honor to their country on such grounds; and the birthday of Robert Raikes, is a jubilee on both sides of the ocean.

But a *Cadmus* is so rarely seen, and the invention of a written language is an effort of genius and perseverance so unlike any combination of wheels and levers and moving powers,—so distinct from any new arrangement of words and ideas, or any of those plans and systems which genius has devised, or benevolence executed, to employ written language as a means of improving mankind—that we have no standard by which to estimate at once, the value of the original discovery of the *instrument*, by means of which all these operations of beneficence are performed.

Let us, however, imagine every book in our language to be blotted out, let us suppose ourselves unable to communicate our thoughts to the absent, or to keep a record of the past, or to preserve our knowledge for the future, with no other evidence of our rights and property but beads, and wampum, and landmarks, and oral testimony, and we may approximate the value which should be placed upon the labors of *Sequoyah*, the inventor of the alphabet which serves as the medium of intercourse to the Cherokee nation. Let us examine the multitude of efforts which have been made to devise a perfect alphabet for our own language, by the most learned men, and we can better estimate the honor due to an untutored Indian, who has produced an alphabet by which a Cherokee boy may learn to read his native language in two or three days, as readily as we could read our own, after months of instruction. We are persuaded that we shall gratify our readers in presenting them the following account of this remarkable invention, which we requested from Mr Elias Boudinot, himself a Cherokee, and the editor of the national paper, the Cherokee Phenix, precisely as *prepared* and *corrected* in proof by himself.]

To the Editor of the Annals of Education.

Many of your readers are aware of the existence of the Cherokee Alphabet; but few, perhaps, have had access to a history of its invention, and hardly any have any idea of the nature of the Alphabet itself. It is to be regretted that this remarkable display of genius has not been more generally noticed in the periodicals of the day, and a proper tribute paid to the untutored inventor. It is not yet too late to do justice to this great benefactor of the Cherokees, who, by his inventive powers, has raised them to an elevation unattained by any other Indian nation, and made them a reading and intellectual people.

In compliance with your request, I have therefore thought proper to present to the readers of the 'Annals of Education,' a short account of this invention, and some particulars relating to the nature of the Alphabet. In giving the former, I shall take occasion to use the account given by Mr Knapp, in his first lecture on 'American Literature.' The facts stated by him can be relied upon, as they were derived from Sequoyah himself, through the interpretation of intelligent Cherokees. Mr Knapp prefaces his account thus:

'The Indians themselves are becoming philologists and grammarians, and exciting the wonder of the world, by the invention of letters. The invention of the Cherokee alphabet, has excited the astonishment of the philosopher in this country and in Europe; but as I have not as yet seen any satisfactory account of the progress and history of this greatest effort of genius of the present day, I will state what I know of it, from the lips of the inventor himself.'

Mr. Knapp then relates the manner in which his interview with Sequoyah was conducted.

'In the winter of 1828, a delegation of the Cherokees visited the city of Washington, in order to make a treaty with the United States, and among them was Se-quo-yah',* the inventor of the Cherokee alphabet. His English name was George Guess; he was a half-blood; but had never, from his own account, spoken a single word of English up to the time of his invention, nor since. Prompted by my own curiosity, and urged by several literary friends, I applied to Sequoyah, through the medium of two interpreters, one a half-blood, Capt. Rogers, and the other a full-blood chief, whose assumed English name was John Maw, to relate to me, as minutely as possible, the mental operations and all the facts in his discovery. He cheerfully complied with my request, and gave very deliberate and satisfactory answers to every question; and was at the same time careful to know from the interpreters, if I distinctly understood his answers. No stoick could have been more grave in his demeanor than was Sequoyah; he pondered, according to the Indian custom, for a considerable time after each question was put, before he made his reply, and often took a whiff of his calumet, while reflecting on an answer.'

The appearance and habits of Sequoyah are those of a full-blooded Cherokee, though his grandfather, on the father's side, was a white man. He was educated in all the customs of his nation, and, as Mr K. says, was and is to this day ignorant of any language but his own.

'The details of the examination are too long for the closing paragraph of this lecture; but the substance of it was this: That he, Sequoyah, was now about sixty-five years old, but could not precisely say; that in early life he was gay and talkative; and although he never attempted to speak in Council but once, yet was often, from the strength of his memory, his easy colloquial powers, and ready command of his vernacular, story-teller of the convivial party. His reputation for talents of every kind gave him some distinction when he was quite young, so long ago as St Clair's defeat. In this campaign, or some one that soon followed it, a letter was found on the person of a prisoner, which was wrongly read by him to the Indians. In some of their deliberations on this subject, the question arose among them, whether this mysterious power of *the talking leaf*, was the gift of the Great Spirit to the white man, or the discovery of the white man himself? Most of his companions were of the former opinion, while he as strenuously maintained the latter. This frequently became a subject of contemplation with him afterwards, as well as many other things which he knew, or had heard, that the white man could do; but he never sat down seriously to reflect on the subject, until a swelling on his knee confined him to his cabin, and which at length made him a cripple for life, by shortening the diseased leg. Deprived of the excitements of war, and the pleasures of the chase, in the long nights of his confinement, his mind was again directed to the mystery of the power of *speaking by letters;* the very name of which, of course, was not to be found in his language.'

The *immediate* circumstances which induced him to the great undertaking, are not stated by Mr Knapp. It appears that he was led to think on the subject of writing the Cherokee language by a conversation which took place at a certain town called Sauta. Some young men were remarking on the wonderful and superior talents of the white people. One of the company said that white men could put

* The spelling of the name is conformed to the Cherokee standard.

a talk upon a piece of paper and send it at any distance, and it would be perfectly understood by those who would receive it. All admitted that this was indeed an art far beyond the reach of the Indian, and they were utterly at a loss to conceive in what way it was done. Sequoyah, after listening for a while in silence to the conversation, raised himself, and putting on an air of great importance, observed, 'You are all fools; why the thing is very easy; I can do it myself:' And taking up a flat stone which lay near him, he commenced making words on it with a pin. After a few minutes he told them what he had written, by making a mark for each word. This produced a laugh and the conversation on that subject ended. The inventive powers of Sequoyah were however now put in active operation, although it would seem from the narrative of Mr K. that he had thought on the subject long before, and had to contend with the prejudices of some of his nation, who believed that the knowledge of letters belonged only to the white man. Some of this portion of his countrymen attempted to convince him that God had made that great distinction between the white and red man, by relating to him the following tradition:

In the beginning, God created Yv* we yah e, a term applied to an Indian, signifying a *real* or *genuine man;* and the yv we na gv, or *white man.* The Indian was the elder, and in his hands the Creator placed a *book;* in the hands of the other he placed a *bow and arrow,* with a command that they should both make a good use of them. The Indian was very slow in receiving the book, and appeared so indifferent about it that the white man came and stole it from him when his attention was directed another way. He was then compelled to take the bow and arrow, and gain his subsistence by pursuing the chase. He had thus forfeited the book which his Creator had placed in his hands, and which now of right belonged to his white brother.

The narration of such a story was not, however, sufficient to convince Sequoyah, and to divert him from his great purpose. After the interview at Sauta alluded to above, he went home, purchased materials, and in earnest began 'to paint the Cherokee language on paper.' The process of his labors is properly detailed by Mr Knapp in the following paragraph.

'From the cries of wild beasts, from the talents of the mocking-bird, from the voices of his children and his companions, he knew that feelings and passions were conveyed by different sounds, from one intelligent being to another. The thought struck him to try to ascertain all the sounds in the Cherokee language. His own ear was not remarkably discriminating, and he called to his aid the more acute ears of his wife and children. He found great assistance from them. When he thought that he had distinguished all the different sounds in their language, he attempted to use pictorial signs, images of birds and beasts, to convey these sounds to others, or to mark them in his own mind. He soon dropped this method, as difficult or impossible, and tried arbitrary signs, without any regard to appearances, except such as might assist him in recollecting them, and distinguishing them from each other.'

Sequoyah, at first, thought of no way but to make a character for

* The character denoting the Cherokee nasal sound of *u* in *under*.

each word. He pursued this plan for about a year, in which time he he had put down several thousand characters. He was then convinced that the object was not to be attained in that way. But he was not to be discouraged. He firmly believed there was some way in which the Cherokee language could be expressed on paper, and after trying several other methods, he at length hit upon the idea of *dividing the words into parts or syllables.* He had not proceeded far on this plan, when he found to his great satisfaction, that the same characters would apply in different words, and that the number would be comparatively few. After putting down and learning all the syllables that he could think of, he would listen to speeches, and the conversation of strangers, and whenever a word occurred which had a part or syllable in it, which he had not before thought of, he would recollect it until he had made a character for it. In this way he soon discovered all the syllables in the language. After commencing upon the last plan, it is believed he completed his system in about a month. He adopted a number of English letters which he took from a spelling book then in his possession. Mr Knapp then goes on to state:

'At first, these signs were very numerous; and when he got so far as to think his invention was nearly accomplished, he had about two hundred characters in his Alphabet. By the aid of his daughter, who seemed to enter in the genius of his labors, he reduced them, at last, to eighty-six, the number he now uses. He then set to work to make these characters more comely to the eye, and succeeded. As yet he had not the knowledge of the pen as an instrument, but made his characters on a piece of bark, with a knife or nail. At this time he sent to the Indian agent, or some trader in the nation, for paper and pen. His ink was easily made from some of the bark of the forest trees, whose coloring properties he had previously known; and after seeing the construction of the pen, he soon learned to make one; but at first he made it without a slit; this inconvenience was, however, quickly removed by his sagacity.'

During the time he was occupied in inventing the alphabet, he was strenuously opposed by all his friends and neighbors. He was frequently told that he was throwing away his time and labor, and that none but a delirious person, or an idiot, would do as he did. But this did not discourage him. He would listen to the expostulations of his friends, and then deliberately light his pipe, pull his spectacles over his eyes, and sit down to his work, without attempting to vindicate his conduct. After completing his system, he found much difficulty in persuading the people to learn it. Nor could he succeed until he went to the Arkansas and taught a few persons there, one of whom wrote a letter to some of his friends in the Cherokee nation, east of the Mississippi, and sent it by Sequoyah, who read it to the people.

So contemptible were his efforts considered by the Cherokees generally, that he was laughed at as a 'fool.' I recollect very well, the first intimation I had of the attempt of Sequoyah to invent an alphabet for the Cherokee language. In the winter of 1822, '23, I was travelling with an intelligent Cherokee, who is now the principal Chief of the nation, on a road leading by the residence of Sequoyah. I had never heard of him until my companion pointed to a certain cabin on the way-side, and observed, 'there, in that house resides

George Guess, who has been for the last year attempting to invent an alphabet. He has been so intensely engaged in this foolish undertaking, that he has neglected to do other labor, and permitted his farm to be overrun with weeds and briars.' We rode on, and I thought no more of Sequoyah and his alphabet, until a portion of the Cherokees had *actually* become a reading people. The first evidence I received of the existence of the alphabet, was at a General Council held in New Echota in 1824, when I saw a number of the Cherokees reading and writing in their own language, and in the new characters invented by one of their untutored citizens.

The mode by which Sequoyah introduced his alphabet to the notice of his Arkansas brethren, is minutely described by Mr Knapp.

'His next difficulty was to make his invention known to his countrymen; for by this time he had become so abstracted from his tribe and their usual pursuits, that he was viewed with an eye of suspicion. His former companions passed his wigwam without entering it, and mentioned his name as one who was practising improper spells, for notoriety or mischievous purposes; and he seems to think that he should have been hardly dealt with, if his docile and unambitious disposition had not been so generally acknowledged by his tribe. At length he summoned some of the most distinguished of his nation, in order to make his communication to them—and after giving them the best explanation of his discovery that he could, stripping it of all supernatural influence, he proceeded to demonstrate to them, in good earnest, that he had made a discovery. His daughter, who was now his only pupil, was ordered to go out of hearing, while he requested his friends to name a word or sentiment which he put down, and then she was called in and read it to them; then the father retired, and the daughter wrote; the Indians were wonder struck; but not entirely satisfied. Sequoyah then proposed, that the tribe should select several youths from among their brightest young men, that he might communicate the mystery to them. This was at length agreed to, although there was some lurking suspicion of necromancy in the whole business. John Maw, (his Indian name I have forgotten,) a full-blood, with several others, were selected for this purpose. The tribe watched the youths for several months with anxiety; and when they offered themselves for examination, the feelings of all were wrought up to the highest pitch. The youths were separated from their master, and from each other, and watched with great care. The uninitiated directed what the master and pupil should write to each other, and these tests were varied in such a manner, as not only to destroy their infidelity, but most firmly to fix their faith. The Indians, on this, ordered a great feast, and made Sequoyah conspicuous at it. How nearly is man alike in every age! Pythagoras did the same on the discovery of an important principle in geometry. Sequoyah became at once schoolmaster, professor, philosopher, and a chief. His countrymen were proud of his talents, and held him in reverence as one favored by the Great Spirit.'

Mr Knapp then goes on to describe his efforts as to numbers, of which I have no knowledge than what is contained in this account.

'He did not stop here, but carried his discoveries to numbers. He of course knew nothing of the Arabick digits, nor of the power of Roman letters in the science. The Cherokees had mental numerals to one hundred, and had words for all numbers up to that; but they had no signs or characters to assist them in enumerating, adding, subtracting, multiplying, or dividing. He reflected upon this until he had created their elementary principle in his mind; but he was at first obliged to make words to express his meaning, and then signs to explain it. By this process he soon had a clear conception of numbers up to a million. His great difficulty was at the threshold, to fix the powers of his signs according to their places. When this was overcome, his next step was in adding up his different numbers in order to put down the fraction of the decimal, and give the whole number to his next place. But when I knew him, he had overcome all these difficulties, and was quite a ready arithmetician in the fundamental rules.'

I ought to add, that the figures in use among the Cherokees, are the Arabic figures.

After having narrated the result of his interview with Sequoyah, Mr Knapp states further particulars relating to the genius and talents of this 'American Cadmus.'

'This was the result of my interview; and I can safely say, that I have seldom met a man of more shrewdness than Sequoyah. He adhered to all the customs of his country; and when his associate chiefs on the mission assumed our costume, he was dressed in all respects like an Indian. Sequoyah is a man of diversified talents; he passes from metaphysical and philosophical investigation to mechanical occupations, with the greatest ease. The only practical mechanics he was acquainted with, were a few bungling blacksmiths, who could make a rough tomahawk, or tinker the lock of a rifle; yet he became a white and silver smith, without any instruction, and made spurs and silver spoons with neatness and skill, to the great admiration of people of the Cherokee nation. Sequoyah has also a great taste for painting. He mixes his colors with skill; taking all the art and science of his tribe upon the subject, he added to it many chemical experiments of his own, and some of them were very successful, and would be worth being known to our painters. For his drawings he had no model but what nature furnished, and he often copied them with astonishing faithfulness. His resemblances of the human form, it is true, are coarse, but often spirited and correct; and he gave action, and sometimes grace, to his representations of animals. He had never seen a camel hair pencil, when he made use of the hair of wild animals for his brushes. Some of his productions discover a considerable practical knowledge of perspective; but he could not have formed rules for this. The painters in the early ages were many years coming to a knowledge of this part of their art; and even now they are more successful in the art than perfect in the rules of it. The manners of the American Cadmus are the most easy, and his habits those of the most assiduous scholar, and his disposition is more lively than that of any Indian I ever saw. He understood and felt the advantages the white man had long enjoyed, of having the accumulations of every branch of knowledge, from generation to generation, by means of a written language, while the red man could only commit his thoughts to uncertain tradition. He reasoned correctly, when he urged this to his friends as the cause why the red man had made so few advances in knowledge in comparison with us; and to remedy this was one of his great aims, and one which he has accomplished beyond that of any other man living, or perhaps, any other who ever existed in a rude state of nature.'

Mr Knapp closes by observing that 'the Government of the United States had a fount of types cast for his alphabet,' &c. which, however, is a mistake. The types now used at New Echota in printing the Cherokee Phenix, were paid for by the Cherokee Government and the voluntary subscriptions of their friends in the United States, and procured through the kind agency of the Treasurer of the American Board of Commissioners for foreign missions.

As to the nature and characteristics of the Alphabet, I cannot do better than refer you to a very satisfactory and correct account furnished by the Rev. Samuel A. Worcester, a missionary among the Cherokees, and inserted in the first number of the Cherokee Phenix.

When the usefulness of the Cherokee Alphabet became fully developed, it spread through the nation in a manner unprecedented. Reading and writing very soon became common, for within a few months after its introduction, there were Cherokees in various parts of the nation who could use the '*talking leaf*.' It is worthy of remark, that it was at first confined to the more obscure individuals of the Cherokees, nor did the most intelligent portion consider it of any

importance until their senses gave evidence of the existence and utility of this remarkable invention, when they saw them read and write in their own language.

To increase its utility, the Council of the Cherokee nation had a fount of types cast, as has been already observed, and a newspaper established, printed in the English and Cherokee languages. About 200 copies of this newspaper are circulated weekly, in the nation, and read by hundreds in every section of the country. At the same press have also been published in Cherokee, the Gospel of Matthew, and a Hymn book; and a tract containing portions of Scripture. It is found that these publications are read with great interest, and weekly meetings are held in some neighborhoods, to read the Cherokee Phenix.

It is perhaps difficult to say what proportion of the Cherokees may be called a reading people. At a convention of gentlemen, well capable of forming a correct judgment, held at New Echota in 1830, six years after the invention of the Cherokee alphabet, it was calculated that upwards of one half of the adult males could read and write in their own language. I am convinced there is nothing exaggerated in this calculation. And if they are suffered to go on as they have done, it will be but a few years before reading and writing will be *universal* among them.

E. Boudinot.

Note. The following account, given by Sequoyah to the late lamented Mr Evarts, is entirely in accordance with the preceding narrative, and gives some additional facts.

Mr Evarts asked Guess, by David Brown as an interpreter, to tell what induced him to form an alphabet, and how he proceeded in doing it. His reply, as written by Mr. Evarts, was as follows:

'He had observed that many things were found out by men, and known in the world, but that this knowledge escaped and was lost, for want of some way to preserve it. He had also observed white people write things on paper, and he had seen books; and he knew that what was written down, remained, and was not forgotten. He had attempted, therefore, to fix certain marks for sounds, and thought that if he could make things fast on paper, it would be like catching a wild animal and taming it. He had found great difficulty in proceeding with this alphabet, as he forgot the sounds which he had assigned to marks, and he was much puzzled about a character of the *hissing* sound, but when this point was settled, he proceeded easily and rapidly. This alphabet (after surmounting the first difficulties) cost him a month's study. He afterwards made an alphabet for the pen, (that is, for speedy writing) the characters of which he wrote under the corresponding characters of the other.

'Guess is about fifty years old, modest in appearance, and was, at the interview abovementioned, dressed in the costume of his country. He speaks only the Cherokee language.'

Art. VI.—Description of the Cherokee Alphabet.

[The following extract from the letter of the Rev Samuel A. Worcester, to the Editor of the Cherokee Phenix, is copied from the first number of that paper, and presents an account of the Cherokee alphabet by a gentleman qualified to compare it with the alphabets of cultivated nations. The letters as arranged in the order used by Sequoyah, are omitted.]

"The number of characters (in the Cherokee Alphabet of Guess) is 85. The original number was 86, one of which has since been omitted, as being too little distinct in the sound represented by it from another character.

The arrangement, like that of all other alphabets of which I have any knowledge, is entirely without system. The characters appear to have been placed in the order in which they presented themselves to the mind or to the eye of the inventor, when he was putting the finishing stroke to his work, by embodying his signs of sounds, after having found his number sufficient for writing all the words of the language.

A systematic arrangement of the characters, with the sounds expressed by means of the Roman letters, will be attempted below. But it is necessary first to explain the manner in which some of the Roman letters are used.

The vowels have the following sound:—
a as a in father, or short, as a in rival;
e as a in hate, or short, as e in net;
i as i in pique, or short, as i in pit;
o as aw in law, or short, as o in not;
u as oo in fool, or short, as u in full.

To these add *v* as *u* in but, made nasal; nearly as if followed by the French nasal *n*.

This sound is not found in the English language. I have used the letter *v* as a vowel, because it is necessary to have some representative of the sound, and this letter, when the use of it is explained, will answer the design as well as another.

The consonants are used as follows:—

D represents nearly the same sound as in English, but approximating to *t*; *g*, nearly the same as its hard sound in English, but approximating to *k*; *h*, *k*, *l*, *m*, *n*, *g*, *s*, *t*, *w*, *y*, as in English. The letter *q*, as in English, is invariably followed by *u*, with the same powers equivalent to *kw*. The sounds of the other Roman consonants never occur.

The following is the systematic arrangement of the alphabet proposed. Those syllables which are written with the consonant g, except ga, sometimes have the sound of *k*—do, du, dv, are sometimes sounded to, tu, tv. Those written with tl, except tla, sometimes vary to dl. Instead of ts, might be written ds, but the distinction is not very perceptible. A German would write with sufficient accuracy za, ze, &c. Each character expresses a syllable by itself, with the exception of one —which has precisely the power of the Roman s, and is never used

but as a prefix to a syllable beginning with the sound of g, q, or d, unless, occasionally, before ka, ta, te, and tih.—To dispense with this character, and substitute in its stead a separate character for each of its combinations, would require the addition of 17 new characters. This would make the whole amount to 102, and would render the alphabet entirely syllabic.

SYLLABIC CHARACTERS OF THE CHEROKEE LANGUAGE, SYSTEMATICALLY ARRANGED, WITH THE SOUNDS.*

D a	R e	T i	Ꭷ o	Ꭴ u	Ꭵ v
Ꮀ ga Ꮄ ka	Ꮁ ge	Ꮃ gi	Ꮅ go	Ꮆ gu	Ꮇ gv
Ꮈ ha	Ꮉ he	Ꮊ hi	Ꮋ ho	Ꮌ hu	Ꮍ hv
W la	Ꮎ le	P li	G lo	M lu	Ꮐ lv
Ꮑ ma	Ꮒ me	H mi	Ꮓ mo	Ꮔ mu	
Ꮕ na Ꮖ hna G nah	Ꮗ ne	h ni	Z no	Ꮙ nu	Ꮚ nv
Ꮛ qua	Ꮜ que	Ꮝ qui	Ꮞ quo	Ꮟ quu	Ꮠ quv
Ꮡ s Ꮢ sa	4 se	Ꮣ si	Ꮤ so	Ꮥ su	R sv
Ꮦ da W ta	Ꮧ de Ꮨ te	Ꮩ di Ꮪ tih	Ꮫ do	s du	Ꮬ dv
Ꮭ dla L tla	L tle	G tli	Ꮮ tlo	Ꮯ tlu	P tlv
G tsa	Ꮱ tse	h tsi	K tso	J tsu	Ꮲ tsv
Ꮳ wa	Ꮴ we	Ꮵ wi	Ꮶ wo	Ꮷ wu	Ꮸ wv
Ꮹ ya	Ꮺ ye	Ꮻ yi	h yo	Ꮽ yu	Ꮾ yv

This circumstance of the Alphabet being syllabic, and the number of syllables so small, is the greatest reason why the task of learning to read the Cherokee language is vastly easier than that of learning to read English.

When an English scholar recollects the tedious months occupied in his spelling-book, he regards it as a matter of astonishment, and nearly incredible, that an active Cherokee boy may learn to read his own language in a day, and that not more than *two or three days* is ordinarily requisite. Yet such is believed to be the fact. Nor is it so great a mystery to one who has learned to read both languages, and who reflects a little on the subject. When an English child has learned the names of his letters, he has *just begun* learning to read. The main thing is to learn the *combinations* of *sounds;* unless, indeed, it be a still more difficult task, to divest himself of the idea that he must pronounce the name of each successive letter in order to read. If, for illustration, ba, were to be pronounced be-a, he would soon learn. But after once learning to pronounce the letter be, then to detach from the consonant sound that of the vowel *e*,—and attach to it that of *a* in one instance, *i* in another, and so on, and in the same manner to learn a thousand other, and some of them extremely complicated combinations, is a task indeed. But the Cherokee boy has not a single combination to learn, except that of s with a succeeding consonant; and the name of each character is the syllable which it represents. To read is only to repeat successively the names of the several letters. When, therefore, he has learned two characters, he can read a word composed of those two; when he has learned three, he can

* For the use of this alphabet we are indebted to the founders, Messrs. Greele & Willis.

read any word written with those three, and when he has learned his alphabet, he can read his language. When I say he can read, I do not mean, perfectly; but he can spell out the meaning, and, by practice, may become perfect.

But another very important advantage which this alphabet has over the Roman, as applied to the writing of the English language, is, that excepting the variations of longer or shorter, harder or softer, as from (d to t,) and more or less aspirated sounds, each character is the invariable representative of the same sound; while in English, the same sound may have half a dozen different signs, or the same sign may represent as many different sounds.

The alphabet used by Mr Pickering in his Cherokee Grammar, and some other modifications of the Roman alphabet, as applied to languages till lately unwritten, possess the same advantage. Hence it is, that a Sandwich Islander, though, as I suppose, he cannot equal the Cherokee with his syllabic alphabet, will yet, in the rapidity with which he acquires the art of reading, leave every English scholar far behind.

Another source of wonder in regard to the Cherokee alphabet is, that so few syllabic characters are sufficient to write a language. They are certainly sufficient to write it; and that, for the reason implied in the last paragraph, in a manner vastly more perfect than the English language is written by means of the Roman Alphabet of letters.

Two things account for the fewness of the requisite syllabic characters. First the fewness of consonant sounds in the language. Secondly, and chiefly, the circumstance that every syllable in the language ends with a vowel sound. A little calculation will shew what a vast difference the latter circumstance makes in the number of possible syllables.

Suppose, for example, the number of simple and compound consonant sounds in each of two languages to be 15, and the number of vowel sounds six: in either language a vowel standing alone may constitute a syllable; but in one, every syllable ends with a vowel sound, (as in Cherokee,)—in the other, (as in English,) a syllable may either begin or end, or both, with a consonant. Now, though the number of consonants and of vowels is the same in each language, yet, if my arithmetic is correct, the number of possible syllables in the latter, is 1536—while in the former, it is only 96. On this account the syllabic method of writing would be readily applicable to the languages of the South Sea Islands; while to some of the Indian languages, as the Choctaw, for example, its application would be next to an impossibility. The attempt has been made in reference to the last mentioned language, by a gentleman residing in that country; who, having swelled the number of his characters to more, I believe, than 600, was still uncertain whether his task was accomplished. To the Cherokee language the system is proved to be applicable; and I earnestly hope that the result of its application, will be such as to be the just occasion of many thanksgivings to God."

Such is the account given of this singular language, by Mr Worcester, in the Cherokee Phenix. In succeeding letters, he makes the

following additional remarks upon the alphabet, and its reception among the Cherokees.

'In no language, probably, can the art of reading be acquired with nearly the same facility. Young Cherokees travel a great distance to be instructed in this easy method of writing and reading. In three days they are able to commence letter writing, and return home to their native villages, prepared to teach others.'

'Their enthusiasm is kindled; great numbers have learned to read; they are circulating hymns and portions of Scripture, and writing letters every day; and have given a medal to the inventor of the wonderful method of writing their own language.'

'They have talked much of printing in the new and famous character; and have appropriated money to procure a press and types, and taken measures to ascertain the cost. Some are eagerly anticipating the printing of the word of God, in a manner in which they can read and understand it.'

The following extract from a communication from a gentleman who visited the Cherokee country in 1828, will shew the progress of alphabetical instruction at that time.

'When I travelled through the Cherokee Nation, during the months of January and February, 1828, before the press was set up, or any printing had been executed in the alphabet of Guess, I was informed in many parts of the nation, that almost all the young and middle aged men could read in that alphabet, with many of the old men, and of the women, and of the children. One very old Cherokee man came to a place where I spent a night, to obtain a sheet of paper, for the purpose of writing a letter to a friend, residing among that portion of the tribe west of the Mississippi. When asked if he could write, he replied that he could not, but that his son had learned the new letters and could write what he told him. A small full-Cherokee boy, who had been received into one of the schools from a very ignorant part of the nation, totally unacquainted with the English language, except that he was beginning to learn the alphabet, was requested to read a few lines in the characters of Guess, that were printed in Boston merely as a specimen of the language. He read it correctly, and without hesitation.'

'I frequently saw, as I rode from place to place, Cherokee letters painted or cut on the trees by the road side, on fences, houses, and often on pieces of bark or board, lying about the houses. The alphabet of Guess had never been taught in schools. The people have learned it from one another; and that too without books, or paper, or any of the common facilities for writing or teaching. They cut the letters, or drew them with a piece of coal, or with paint. Bark, trees, fences, the walls of houses, &c. answered the purpose of paper or slates.'

'That the mass of a people, without schools or books, should by mutual assistance, without extraneous impulse or aid, acquire the art of reading, and that, in a character wholly original, is, I believe, a phenomenon unexampled in modern times.'

Art. VIII.—Language of Infancy.—No. III.

By T. H. Gallaudet.

In the two former essays, I have attempted to illustrate some of the modes in which the *expressions of the countenance*, and especially of the mother's, may be employed in the elementary stages of the education of the child. This is, indeed, the true language of infancy,—a language which Nature inspires, and without which, in connection with signs and gestures, *oral language* would be of very difficult attainment, if it could be acquired at all, with complete precision and accuracy.

It is to this latter point, that I wish, at present, particularly to invite the attention of my readers.

The attempt has sometimes been made, to account for all the pleasurable and painful emotions which we feel on hearing certain sounds, on the mere principles of association. That this is true with regard to a very great number of sounds, there can be no doubt. But it seems to me equally true, that there are certain simple sounds which are originally either pleasant or painful to the human ear; which are universally so; and which always continue to be so, unless modified or changed by some peculiar associations affecting particular individuals, or classes of men.

This is certainly true with regard to many of the objects of *taste*, which are originally and every where, if the organs of taste are in a natural and healthy state, either agreeable or disagreeable. Why should it not be so with regard to the other senses?

Besides, it is well known, that many of the cries of animals are understood by their young at so early an age that it cannot be accounted for, on the principle of association. Can the human ear be so much inferior to that of the brute in this respect? And surely the melodies of a succession of sweet tones, or the harmony of combined ones, and the contrary harsh and discordant tones, depend on fixed and invariable principles, recognized by all who have an ear for music, and among all nations. But if all this depends on the mere association of perceptions, and ideas, and emotions, it takes place at so early a period, and so completely eludes all attempts at analysis, that for all practical purposes, it is not to be taken into the account.

I assume it, then, as a fact, that there are many *inarticulate* sounds of the human voice which when heard by the infant, are accompanied, in its breast, with either pleasant or painful emotions, and which, to a certain extent, indicate good-will or disapprobation, on the part of the one who utters them. And when such sounds are accompanied with certain expressions of the countenance, and

motions of the body, they become still more affecting and intelligible.

These *inarticulate* sounds, varying in tone, in force, and in inflection, prepare the way for the child's being aided to understand somewhat of the import of *articulate* sounds, from the tones, the force, and the inflections with which *they* are uttered. But this assistance is of very limited extent. It gives *a general character* to the whole phrase or sentence which is uttered, more especially with regard to the *emotions* that exist in the breast of the speaker, or those which he wishes to produce in the hearer. With regard to the precise import of *individual words*, (with one exception,) or of the phrase, it is wholly unmeaning.

This exception is, when the sounds of animals are imitated, or when some of the qualities of sound, as high and low, loud and soft, are explained by actual examples.

In all other respects, then, when a child hears single words, *for the first time*, or the combination of words into phrases, these words and phrases, are quite unintelligible, unless accompanied with a reference to objects addressed to some one of the other senses. If the words relate to *smell*, that sense must be addressed by an object to which the words refer; if to taste, to touch, or to sight, these respective senses must be addressed in the same manner.

Now the words in our language which relate to objects of *sight*, and their qualities; or to relations, and analogies, and comparisons, derived from this sense, form the most numerous class. It is through this sense, peculiarly, that mind has intercourse with mind. The soul speaks through the eye, the features, the ten thousand varied expressions of the countenance, the signs, gestures, and attitudes of the body, with a distinctness and force, of which none of the other senses participate in any thing like an equal degree.

The little words and phrases which are first addressed to the child, would not be understood, if they were not accompanied with certain expressions of countenance, and motions of the hands and pointing to the objects referred to.

Every body knows how the hands are alluringly moved towards the speaker, and how his very face also invites approach, when the words 'come to me,' are addressed to the child; and how the expression of countenance varies, and the movement of the hand also, when 'go away' is uttered.

Sometimes, these expressions of countenance, or motions of the hands, and pointing with them, are so faint and indistinct, that the child is at a loss to understand what is said, and continues to scrutinize the face of the speaker, and to look around for some more definite allusion, until an effort is made to relieve it from this uncertainty, by a more distinct look and motion.

If these principles are correct, it shows the importance of atten-

tion to two objects, in the earliest stages of the education of the child, and especially at that period, when *he begins to understand the import of words.* The tones of the voice and its inflections, should be cultivated, on the part of those who have care of the child, so as to give them pleasantness, distinctness, and a natural expression. The countenance and the motions of the limbs and body, and its attitudes, should be, to the highest degree possible, *a living exposition of the oral language,* which the child is beginning to acquire.

Only notice the deep interest, the intense gaze, the delighted attention with which the little learner regards the speaker, whose look and gesture are marked by life, and expression, and force; the ease with which he seems to understand what is said to him; and the eagerness with which he listens for still further conversation; and no further illustration is necessary to show how much may be accomplished, by cultivating this part of *the language of infancy.*

In confirmation of the principles advanced in this, and the preceding essays, I would refer such of my readers as can procure it, to the deeply philosophical and ingenious work of Charles Bell, entitled 'Essays on the Anatomy and Philosophy of Expression.' I believe there are very few copies in our country, and, for the benefit of those who cannot get access to the work, I propose, as a conclusion to this essay, to give a very brief sketch of some of its leading views, especially as they go to establish, from physiological principles, from the very structure and organization of our bodies, the truth of the sentiments which I am advocating in these essays. Indeed, I could not consider myself as at all doing justice to my subject, without a distinct reference to them.

It seems, that this very distinguished surgeon, discovered, that there is a system of nerves, distinguishable by structure and endowments, which had hitherto been confounded with the common nerves; and, having traced them through the face, and neck, and body, and compared them in the different classes of animals, he finally ascertained that *these nerves were the sole agents in expression, when the frame was under the influence of passion.*

He also ascertained, and shows abundantly in his Essays, that the marks of passion, and of bodily suffering are the same, and that *the respiratory organs are the source of all expression.*

Independent of the common nerves which bestow sensibility, and also of the branches of the sympathetic nerve, there is a nerve which comes out before the ear, and extends, from one point over the whole face, possessed of totally different powers. The motions of breathing and speaking, as far as they regard the face, and all the indications of emotion in the countenance of man, or of passion in brutes, are produced solely through the influence of this

nerve. Its singular course, apart from the common nerves of the face (a circumstance always known, but not hitherto explained,) is for the purpose of its being associated with a set of nerves of the same class and function with itself; so that *the whole extended apparatus of respiration is the instrument of expression, as it is of voice and speech.*

When the nerve of expression, that is spread over the face, is cut across, the sensibility of the skin is not diminished, but the motions of the nostrils which accompany the act of breathing, immediately cease. On the contrary, *if the other nerves* which are spread over the face, (branches of the fifth pair,) are divided, sensibility is destroyed; but the fine motions of the face, those which are concerned in expression, and which keep time with the motions of the chest in breathing, continue unimpaired.

The nerves of expression exhibit profusion and seeming intricacy, in proportion to the animal's power of expression. The monkey approaches nearest to man, in this respect. On cutting the respiratory nerve, on one side of a monkey's face, the expression on that side was utterly extinguished, while the chattering and mewing, the scowl of the eyebrow, and the grinning of the lips and cheek, remained on the other side. His skin, too, was sensible, and the muscles of the jaws and tongue were capable of the actions of chewing and swallowing.

All the expression in a dog's face disappears, the instant that the nerve of respiration is divided. He will fight as bitterly, but with no retraction of his lips, or sparkling of his eye, or drawing back of his ears.

If disease injures the respiratory nerve, on one side, the individual can neither laugh nor weep with that side of the face. The slightest smile deforms the countenance, by the unequal action of the muscles; on that side where the nerve is entire, the act of smiling takes place, while the muscles of the other remain inactive, and are drawn into distortion.

This nerve of expression is a part of the general system of the respiratory nerves; and, thus, what the eye, the ear, or the figure are to the mind, as exciting those conceptions which have been appointed to correspond with the qualities of the material world, *the organs of the breast are to the development of our affections;* and without which we might see, hear, and smell, but we should walk the earth coldly indifferent to all these emotions, which may be said in an especial manner to actuate us, and give interest and grace to human thoughts and actions.

Connected with the heart, and depending upon its peculiar and excessive sensibility, *there is an extensive apparatus of muscles and nerves.* These constitute the organs of breathing and of speech; and they are, also, *the organs of expression,* and neces-

sary to the development of emotions, of which, by their activity, they become the outward signs. Certain states of the mind produce sensation in the heart, and through that corporeal influence, directly from the heart, indirectly from the mind, an extensive class of agents is put in motion.

This influence has sway, at so early a period of our existence, that it must be admitted, that the operation of the organs of expression precede the mental emotions with which they are to be joined, accompany them in their first dawn, strengthen them, and direct them; and thus, we may conclude that the organs of the body, which move in sympathy with the mind, produce the same uniformity among men in their internal feelings and emotions, or passions, as there is in their ideas of external nature, through the uniform operations of the organs of sense.

I cannot forbear interrupting the sketch of Mr Bell's views, for one moment, to remark that the opinions which he here advances are most singularly confirmed by that wonderful uniformity of the language of natural signs, which prevails among the uneducated deaf and dumb, not only with regard to external, material objects, but, also, with regard to the *internal* operations and emotions of the mind. But to proceed with our author.

Many of the outward signs of the passions cannot be traced to the direct influence of the mind. It is to the heart, and lungs and all the extended instruments of breathing, that we must trace these effects.

From this we see, how *that grief which strikes the heart* should affect the regularity of breathing—why the muscles of the throat should be affected with spasm—why slight quivering motions pass from time to time over the face, the lips, the cheeks, and nostrils; because *these are organs of respiration*, organs which have their muscles united to the sensibility of the heart, and moved under its influence. Now we comprehend how the passion of rage or terror binds and tightens the chest, why the features are so singularly agitated by the indirect as well as by the direct influence of the passions—how the words are cut—how the voice sticks in the throat—how the paralysed lips refuse the commands of the will, so that they are held in a mixed state of violence and weakness, which, more than any fixed expression, characterizes the influence of the passion.

It is worthy of notice, too, that while *the muscles used in speaking*, are, also, those of expression, there are, besides, peculiar muscles of expression which have nothing to do with the voice, but are purely indicative, by signs, of the operations of the mind. It is also found, that the countenance of man is not merely pre-eminent, by the possession of powers of expression, peculiar to him, but also by this, that he stands intermediate between the two

great classes of animals, the carnivorous, and the graminivorous, (each of which has its peculiar organs of expression, which the other has not,)—possessing the muscular system of both combined.

I regret that my limits do not permit me to give my readers still more copious illustrations of my subject, from this profound and ingenious author. What a new light his discoveries have thrown over the philosophy of the human mind; and how strange it is, that those who have written on the human mind, seem to have paid so little attention, if, indeed, they have any, to this wonderful action and reaction that the mind, and the systems of nerves and muscles, as concerned in expression, have upon each other.

Art. V.—Sketches of Hofwyl.

Influence of Agriculture in Education.—Letter I.

Influence on the body—Effects of a city education on the mind and on the moral sentiments—of an agricultural education—Special importance of agricultural education to the poor in reference to health—to intellectual and moral development.

My Dear Friend—In seeking to combine physical and intellectual education, Fellenberg became persuaded that no employment was so conducive to the harmonious development of our powers, as Agriculture.

The remark is familiar to all, that the pure air, the influence of vegetable life, the regular habits and salutary exercise connected with a country life, produce a vigor of constitution, an energy of character, in an agricultural population, which is not found in the *mass* of those who are educated in the confined and corrupt atmosphere of a city. These are sufficient grounds in his view for deciding that the city ought not to be selected as the seat of an institution for early education, and that agricultural employments are far preferable to mechanical, as means of physical education. Indeed, these points are so generally conceded, that it seems only necessary to state them, and if poets have sometimes painted the enjoyments of a country life in brilliant colors, philosophers will generally admit, that they have not estimated its *beneficial influences* too highly.

But Fellenberg is also persuaded, that an agricultural life is most favorable to a sound and healthy development of the mind. That the intellectual development of the citizen is most rapid, is beyond all doubt; but precocity, either in the natural or the intellectual world, is no evidence of superior vigor; and it is often at the expense of the physical power and the moral purity. Fellenberg

believes, that it is generally too rapid to be solid, that from the very nature of the case, it must in a large number of instances be partial and imperfect.

The child educated in a city acquires the habit of talking upon all subjects, without always understanding them; and gains attention and praise, by employing the words and phrases he has heard from others, before he has acquired the ideas they express. He sees objects, and witnesses events perpetually, which his age does not enable him to comprehend, or which those around him have not time or capacity fully to explain. He learns, in this manner, to content himself with superficial knowledge—to see, to hear, and to speak, without fully understanding the subject before him. Nothing is more prejudicial to intellectual vigor—nothing so certain to make him think superficially, and to act mechanically, in accordance with the views and habits of those around him.

In addition to this, he is in a great measure shut out by his circumstances or habits, from those objects of nature in which the Creator's power is exhibited. He is continually surrounded with the productions of human skill, with the art and science which are at once the work of man and the sceptre of his power, and with which he seems to hold all things under his command. It is these which supply his wants, which provide his pleasures. It is *on men* that his happiness or misery chiefly depends. It is on them that his hopes and fears are chiefly fixed; and it is with men only that he seems to be in relation. The daily supplies of food and clothing, come to him as the production of human labor and skill; and if they fail, he discerns no cause but in his fellow men. Hence the importance, the power of man, are the objects continually presented to his view, while scarcely any thing in his daily life calls his attention directly to the works or the providence of the Author of all, and to his dependence on him. On the other hand, when surrounded and occupied with the objects of Nature, he perceives continually such luxuriant richness, such varying and inimitable beauty, such immense operations, as put to shame all the efforts of man—as surpass even his powers of comprehension; and when he reaches the age of reflection, human weakness is placed in the strongest contrast with infinite and unsearchable power. In an agricultural life, he almost necessarily perceives his immediate dependence on some higher cause, which prospers or blasts the fruits of his labors, with a power beyond his foresight or control, and with the aid of Revelation, is more likely to feel that dependence. Every object with which he is conversant is fitted to lead his mind towards God, instead of towards man, if a proper direction is given to it. Here, then, is to be found the best school for inculcating the lessons of humility and piety which the scriptures present, aside from all other considerations.

But when we reflect on the comparative purity of the sphere of

observation around him, the difference is immense. The collections of men drawn together by industry, and commerce in our cities, usually attract the worst materials of the country. The increase of population, the necessity and facility of promiscuous intercourse, lead to the rapid development of vices which cannot be concealed from view, and which cannot but leave upon the tender mind the most indelible and dangerous impressions.

All these arguments apply with double force, where the education or reformation of the poor is proposed. To them, especially, health and strength of body are of prime importance. One of the most important means of preserving them from the temptation which necessity presents, or which vice may offer, is to give them a degree of vigor which shall enable them to endure the necessary toils and vicissitudes of a life of labor, without sinking; and which shall give them confidence in their own power of gaining an honest livelihood. There are few countries where a greater number of agricultural laborers might not be usefully employed in cultivating neglected ground, or in increasing the produce of that already cultivated. But if youth are destined to sedentary employments, or to those which demand confinement in manufactories or large cities, they have even more need of a sound constitution, and it is more desirable that they should lead an agricultural life, until the development of the body is complete. If the greater part of their life must be passed in the close, unhealthy air of the manufactory or the workshop—above all in those of deleterious arts, or in the confined prison-like dwellings of the poor in large cities—it is of far greater importance to them, to their employers, and to the country which their labors should benefit, to pass their youth in such a manner as to give their constitution all the vigor of which it is capable. To place them in these circumstances, while the organs and limbs are developing themselves, is to render them imperfect beings for life.

In an intellectual and moral point of view also, these remarks are of greater importance, as applied to the poor. They have none of those means of elevating their conceptions above the spinning machine or the work bench, which journeys, visits, extended intercourse with well taught men and reading, furnish to the wealthy; and they are doubly exposed to the torrents of corruption which flow through the streets, and to the exhalations of vice which arise from crowded shops and manufactories, or the still more infectious atmosphere of those wretched habitations, into which so many of the laboring classes are thrust together, and where they learn to regard vice as the only mode of obtaining even temporary enjoyment. How evident is it, that a mere change of residence from the city to the country, in many cases of this kind, would remove half the sources of temptation and crime.

Yours, &c.

INFLUENCE OF AGRICULTURE IN EDUCATION.—LETTER II.

Different views of Agriculture—Influence of Agricultural life at Hofwyl on the improvement of the mind—its reference to geometry—arithmetic—natural philosophy—natural history—to moral cultivation—Influence of the improved system of agriculture on the mind—on the habits.

MY DEAR FRIEND—In addition to the *indirect influence* of an agricultural life upon the mind, to which I referred in a preceding letter, Agriculture, as it is pursued at Hofwyl, and as it may be pursued in any institution, furnishes many means for *direct intellectual instruction* and *moral improvement.*

Agriculture may be considered as a handicraft, an art, or a science.

As a *handicraft*, it contributes to the health and vigor of body, by giving active employment, in the open air, where it is in its purest state.

It should be known also as an *art*, and its principal rules should be communicated to all; for he who labors only mechanically, often commits serious errors. Pursued in this manner, as it is at Hofwyl, it tends to cultivate the spirit of observation and of systematic effort, to exercise the judgment, and to produce habits of foresight and prudence.

The *science* of agriculture can generally be pursued only by those who are relieved from the necessity of day-labor, and is therefore taught at Hofwyl only to those who are expected to be proprietors or overseers.

But the employment itself, as pursued at Hofwyl, leads to the acquisition and practice of important branches of knowledge. In laying out the ground for different crops, for planting, or for spreading manure, care is taken for determining the points, in drawing the lines parallel, in measuring the distances and the intervals of the plants with the eye, or by paces. The number of plants or heaps of manure is calculated, and the whole is a lesson in geometry and arithmetic, as well as an exercise of accuracy and foresight.

In cutting the trenches for watering an artificial meadow, the level of different portions is observed by some; others trace the lines in such a manner that the water shall perform the circuitous route necessary to supply the whole of a given space, without descending below its level—and others still place the sluices necessary to prevent excess in one part, or deficiency in another. All these operations are practical lessons upon the laws of gravitation, and are often employed to lead the pupils in the most striking manner to the existence and influence of this universal agent. If the pupils are engaged gathering the stones out of the fields, these become the subjects of examination, first in reference to their color, hardness, and texture, then the uses to which they are res-

pectively applicable, and finally their name, either in the moments of rest, or in some of the lessons of the day. The instructions thus received are recalled, almost involuntarily, at every fresh operation of the same sort, and such associations serve to divest this lowest of agricultural occupations of its purely mechanical character. The pupil is thus constantly led to seek for new subjects of observation, and to consider how those he sees may be best employed.

If they are clearing the ground of weeds, the name, characteristics, and qualities of each one are made the subject of remark. The relative effect of sun, and air, and moisture, and cultivation, upon these plants, and those of a useful nature, is necessarily brought to view by the observation of the pupil, and by the instructions given him; and inferences are then drawn, as to the best mode of exterminating them. The passage is very easy to the operation and importance of those general laws, which produce weeds in the midst of the harvest, and to the design of Providence in subjecting all to the same laws as a means of calling into action the intellectual and physical powers of man.

The difficulties, the disappointments, the losses which are encountered from events beyond the control of man, serve in the hands of the Christian teacher, as so many lessons of submission to the will of Him who orders them, and of patience and courage in endeavoring to surmount or repair them.

The labor necessary for the acquisition and preservation of property, serves to show them its value, and to inspire a respect for that of others. This feeling is more strongly impressed by the arrangement at Hofwyl, which gives to every one his garden, a tree and its fruits, the produce of his gleanings, and his own tools. A part of what they are capable of earning is put aside also, as a fund in case of necessity.

A well regulated system of agriculture, where every individual has a certain occupation, where every duty has its place assigned, and every moment a duty, produces habits of regularity and industry, which are of inestimable value, not only in securing the worldly prosperity, of those who are subjected to their discipline, but in excluding the opportunities and the inducements to evil.

The improved instruments and methods of cultivation at Hofwyl, also furnish continual and important lessons. They inspire the taste for performing everything they do in the best manner, and do not permit the pupil to acquire imperfect or slovenly habits of labor.

The admirable system of a rotation of crops which is pursued, furnishes valuable lessons of foresight and prudence, and a striking evidence of the power which system and skill place in the hands of man. Order, and constant industry, are indispensable to gather and secure their regular returns. Equal regularity of arrangements is required in preparing for them by a connected series of calcula-

tion, extending through several years. The pupil learns the method of exposing the soil of his little garden spot, during the winter, in such a manner that it must derive the greatest quantity of nutriment from the air. He is taught the mode of destroying noxious weeds and animals, and of increasing or preserving the fruits of his labors. He is thus encouraged to act, by discovering the power with which Providence has invested him over the earth.

All these improvements also serve an important purpose, in showing the difference between the man who is a mere slave to the soil, and him whose foresight enables him to subdue it, to change its character and productions, and to render it subservient to his purposes. They are, in short, so many lessons on the superiority of mind over matter, which may be applied with happy effect.

The care with which the whole series of measures in an improved system is devised and executed, is used as a lesson to impress upon the heart the importance of neglecting no means, by which the labors of men and animals may be diminished, and the fruits of the ground, which are necessary for their subsistence, increased.

The accuracy with which the amount and the results of labor are measured and recorded at Hofwyl, has not less influence on the habits of the pupils. Every portion of land is measured, the amount of the seed and that of the products compared, and the expenses rigidly placed in the balance with the proceeds. An account is opened in the same manner with every individual, with every animal, and with the manure carried out, and the weight of the crops brought in; and thus the necessity of constant and accurate observation is imposed upon every individual, and the habit is formed of estimating the results of all their efforts.

It will not escape you, that in all these methods, the surest foundation is laid for that *self-instruction* and *self-education*, as we call them for want of a better term, without which the acquisitions of early years, are lost in the cares and labors of life. You will perceive also, that I consider other influences, as mere aids to the indispensable lessons of Revelation.

Yours, &c.

We have interrupted the course of letters on the Intellectual Education of Hofwyl, to give place to these, in consequence of repeated applications in reference to the establishment of agricultural schools, and especially in reference to that which is about to be established near Boston, under the name of the '*Farm School*.' We have already described its general object—the education and rescue of 'the morally exposed,' especially of the city of Boston. Our impression of the important character and influence which the school may assume, is strengthened by every consideration of the

subject. Founded in a State which we believe has no rival in agricultural improvements except Pennsylvania, to be situated in the neighborhood of an enlightened and wealthy metropolis, which will furnish at once, all the facilities for obtaining information to direct its operation, and for disposing of the products of industry, what should prevent its being rendered, like Hofwyl, at once the seat of an improved system of education and of agriculture—*a model school* and *a model farm*—whose influence may be felt throughout our continent. We trust that those who are interested in either, will not suffer so favorable an opportunity to pass unimproved.

Art. IX.—Common School System of Connecticut.

Report of the Committee of the Society for the Improvement of Common Schools in Connecticut. 1828.
Report to the School Convention, May, 1831.

Early in the year 1827, a Society was formed in the state of Connecticut, with a view to the improvement of Common Schools. At one of their meetings a Committee was appointed to procure information and prepare a report. This committee opened a correspondence on the subject with the friends of education in every town in the state, through the medium and aid of the representatives, and a report was accordingly prepared and laid before the Legislature, in May 1828. From a manuscript copy of that interesting document, which we obtained from the office of the Secretary of state, and from the report of a Committee of a School Convention held in Hartford, in May 1831, together with other authentic documents, we present our readers with some of the results of the Common School System of Connecticut. We have prefaced it with the accurate description of the system, by the Hon. R. M. Sherman of Fairfield, Conn., in a letter addressed to a Committee on Education, in the state of New Jersey.

"At a very early period, the State of Connecticut was divided into parochial societies, whose limits sometimes comprised the whole of a town (township) and sometimes only a part of it.

In May 1717, these societies were empowered by the Legislature, to levy taxes on their own inhabitants, and make the regulations for the support of schools. Considerable appropriation was made from the public treasury to aid in this object, except a small discount from the general state tax, which each town was authorized to reserve, until May 1795, when the avails of certain lands (now forming a part of the state of Ohio) and amounting to $1,200,000 were appropriated to the maintenance of Schools throughout the State, and the annual product made liable to a perpetual distribution for the purpose." In various ways it has gradually increased to upwards of $1,700,000;

and about $70,000 are annually distributed for the support of schools."

'Previous to the appropriation, no general system existed, but every society adopted its own method of instruction, rarely resorting to the power of taxation, except for the erection of school-houses. In the country towns, the employment of the citizens was chiefly agriculture. In the warm season, the children who were of sufficient age, were employed in the labours of husbandry, and in winter were generally kept at school. For one third, or half the year, teachers were employed in almost every neighborhood in the State; and reading, writing, and the rules of arithmetic adapted to ordinary use, were understood by almost every child at the age of fourteen years, throughout the State. In these schools, morning and evening prayers and religious instruction were almost universal, and conduced not a little to inspire an early respect for the principles of morality and religion.

'When the appropriation was made in 1795, the territories composing ecclesiastical societies, were formed into *school societies*, and when convened in that capacity, possessed no power, except in regard to the regulation of common schools. This change became very proper, and even necessary. Originally, the inhabitants of the territory were of one religious denomination, and the same individuals had a common interest in all its concerns, both religious and secular; but at that period the great diversity which had arisen in the course of time, gave rise to a new corporation, of the same territorial limits, for the regulation of schools. As early as 1766, the several societies in the state were authorized to divide their territory into school districts; and when the act of 1795 was passed, that power had been exerted, and districts formed in almost every part of the State.

'The outline of the system now existing is briefly this;—Every school society is required to hold an annual meeting, and elect a clerk, a treasurer, a committee to direct and manage their concerns; a committee for each school district within their limits; and a number of persons, not exceeding nine, of 'competent skill in letters,' to be overseers or visitors of the several district schools. The districts are legal corporations, with power to levy a tax for the erection or repair of a school-house, furnishing it with all proper accommodations, and supplying the school with fuel;—the teacher is elected by the committee for the district appointed by the society, with the assent of the district; but is not allowed (*by the statute*) to commence his duties until he has been examined and approved by the visitors. The visitors have a general discretionary power to prescribe regulations, and they may at any time, displace the teacher. It is made their duty to visit the schools at certain periods, to exact such exercises and exhibitions, as may enable them to judge of the proficiency of the pupils, and to superintend and direct the general course of instruction.

'Each society may institute, within its limits, a school of higher order, for instruction in the higher branches of literature. This appertains to no district, but its privileges are common to the whole so-

ciety ; and it derives a proportional share, according to its number of pupils, of the revenues of the school fund, payable to the society.

'The school fund is managed by a single commissioner, who pays to the treasurer of the State, its annual nett proceeds.—Twice in each year the treasurer transmits to the several societies in the State, which have conformed to the requirements of the law, the sums then in the treasury, proportioned to the number of children in each society between the ages of four and sixteen, as ascertained by actual enumeration ; but not until the society's committee have first certified, that the monies previously received from the treasury, for the like purpose, have been *wholly* expended in paying and boarding teachers, who were duly examined and approved, and whose schools have been kept in all respects according to law. The monies are also distributed among the several districts in each society by a similar proportion.'

A system, so excellent as that which is here faithfully described by Mr. S., sustained by funds more ample we suspect, than are provided for any other community of the same number, would very naturally be expected to produce the most happy results. But we have more than once expressed our conviction, that the condition of education, in this State, when compared with improvement in other respects, is no better than it was before the fund was provided, nor even as good. Instruction had, indeed, been in a very excellent condition for a long period. For sixty years, not an individual was known to appear before the courts of justice, who could not write his name. But we are assured that in one town, at least one member of a School Committee was recently found, who could not write; and there have been very many whose knowledge of Arithmetic was limited to Addition and Subtraction of simple numbers. The effect of this fund has been that which may always be expected, where he who is able and habituated to earn his own subsistence, is supplied with the means of living without exertion. The State by its bounty has virtually declared that parents need no longer pay for the instruction of their children, (that is, for their tuition); and the habit, and the sense of obligation to do this duty, were destroyed together. The State has been made exclusively responsible, and it has, too extensively, been deemed sufficient to provide such teachers as the fund would pay for.

We beg our readers to understand, that in these, and the following statements, we refer *to the majority* of the 1600 school districts of Connecticut, and *not to all.* We *know* that there are *many*—we hope *several hundred, honorable exceptions;* and it is worthy of remark that (other things being equal) those districts, which either from necessity or choice, depend most on their own exertions, have the best schools.

The *letter* of the system, is, in most instances, complied with, but its *spirit* is often disregarded. The districts into which each school society is subdivided, are usually of a convenient size; but in some cases, party feelings and other local causes, have produced so minute a division that although the school is brought nearer to the pupils, yet the means of supporting it are greatly diminished; and the

trifling advantage derived, is greatly outweighed by the loss which has actually been found to result. Several societies, embracing a territory of not more than five miles square, contain no less than ten or twelve districts, while from six to eight would be a far more useful division. In some parts of the state, the inhabitants have recently made the districts larger, by adopting a new arrangement.

The number of visitors, as we have already seen, is not to exceed *nine*. Most societies appoint precisely that number, whether their limits embrace *two* or *twenty* schools. Where the number of schools in a society is very great, nine visitors may be necessary ; but where it is small, we think the duties would be more thoroughly and effectually performed by three ; for it often happens that where the responsibility is shared by so many, no one feels its weight. As a natural consequence, their duties are by no means well performed.

There are, however, a *variety* of causes which contribute to produce neglect. The visitors receive no compensation for their services. Those who are most 'competent,' after a few years of laborious, and sometimes thankless service, generally decline a re-appointment ; and the result is, that the board is often composed in part of men whose want of knowledge, or ignorance of the theory and practice of teaching, unfits them for the employment. Of course, the duties of school visitors are either neglected, or attended to as a mere formality. There are however exceptions, for in many societies the board embraces one or more spirited members, whose zeal in the cause of education prevents such consequences.

In those societies where the spirit of improvement is beginning to prevail, the visitors meet soon after their appointment, organize themselves, and adopt certain rules to regulate their proceedings. They determine the standard of qualifications of instructors, and give notice of the times and places of meeting for examinations. At those meetings, the candidate undergoes a thorough examination in the various branches of an English education, which their rules require him to understand. But these examinations, are wholly of a *theoretical* character. The object is merely to ascertain what the candidate *knows*, not whether he can *communicate* his knowledge. We are acquainted with one society, however, in which the visitors make it their practice to require a candidate whom they are disposed to approve, to teach one month upon trial ; when, if found competent to his task, they license him ; if not, he is rejected.

But in by far the majority of cases, the visitors hold no regular meeting for examining teachers, and adopt no rules for their own conduct. If the candidate, either alone or with the aid of the committee who employs him, can collect two or three of their number, they proceed to examine him, but their examinations are often a mere formality ; for if he is a favourite friend or acquaintance, either of the district committee or the visitors, or if he has ever taught before, he is licensed almost of course. At most, he is only questioned on the spelling book and the ground rules in arithmetic, and required to read and write a few sentences. Where an attempt has been made to raise the standard of qualifications, to the exclusion of certain old, but less informed instructors, the clamors of those who had employed

them, have generally compelled the visitors to relinquish the stand they had taken. Still we have known a few exceptions.

These remarks, however, apply particularly to arrangements for winter schools; for there is still less attention paid to the qualifications of the female teachers of summer schools. It often happens, that they are not examined at all; and they are still more rarely visited as the law requires. At the same time, the teacher is paid from the public fund, to obtain a share of which the Society's committee are accustoned to certify that the schools have been kept *in all respects according to law!*

But the visits even to the winter schools, though less frequently omitted, are rarely of much consequence. Although invested with power almost unlimited, as we have already seen, they seldom exercise any considerable influence over the concerns of the school, either to aid in the classification of the pupils, in the direction of their studies, or in recommending proper books, or modes of instruction. They merely enter the school, spend a short time in hearing brief recitations in the various branches, and just glancing at the writing books, slates, &c.; then, after making a few common place remarks, they retire. This duty is also sometimes performed by a single visitor, although the law expressly requires at *least* two. However deficient the instructor may be found, we have known but one instance of displacement at these visits; and that was not justified by public opinion. Besides, these visits seldom occupy more than one fourth of a day, while it is impossible to form a just estimate of most schools in so short a time. In some instances, the visitors make it a point to visit three schools in half a day!

Not only are those, whose special duty it is to oversee and direct the schools, justly chargeable with neglect; but *parents* manifest a great want of interest in the subject. Months sometimes pass without a single parent's entering the school. Or if he enters, he retreats as soon as, possible, as if it were a burden to remain. Parents seldom have any intercourse with the instructor, except while he is boarding in their families. They may sometimes be induced to visit the school, if the instructor gives a special and general invitation. Even these invitations are however almost wholly disregarded in a majority of the districts in the State, unless notice is given that dialogues will be spoken, or other extra performances take place. In such cases a considerable number attend. A gentleman who has often obtained permission of teachers to inquire of their scholars whether their parents ever converse with them at home on the subject of their studies, says it is not uncommon for a whole school to answer in the negative. The consequences of this neglect of parents to cultivate a familiar acquaintance with the instructor of their children are deplorable; for the children are led from this circumstance, to regard the teacher as a sort of useful servant, rather than the companion, friend, or substitute of their parents. He also occupies a kind of insulated position in society. His arduous duties forbid him to mingle in its usual scenes of enjoyment; and the coolness and indifference of those around him, tend also to dissuade

him from it. If he finds his way into the best social or domestic circles, it is either because he possesses a natural talent to shine in society, or from some other claim than his station as a schoolmaster; for that would never procure for him this privilege. We speak of this, as a general rule, to which there are, as in the case of other general rules, many exceptions.

Schools are kept up about eight months in the year upon an average, or about three to four months in the winter, and four to five in the summer. Summer schools are usually opened in May, those for the winter in November. But in many parts of the State, the winter school does not commence before about the first of December; and the summer schools are often either suspended, because the public money is exhausted on the previous winter school, or established by a feeble and stinted contribution, for a short time only.

Nothing more strikingly evinces the paralyzing effect of a large fund, *as it has been hitherto applied*, than the indifference which prevails almost universally in regard to setting up schools. When the district committee warn a meeting, only a small proportion of those concerned can, in ordinary caces, be induced to attend; and within a few years it has often happened that a sufficient number could not be collected to transact business in a proper and legal manner. When, however, the people of a district are collected, their inquiries, so far as regards a teacher, are not generally,' Is he qualified ?'—but ' What are his terms?' and ' Can he get a certificate?' It is usually understood that the Committee, in selecting the candidate, will keep principally in view the amount of money likely to be received from the State treasury and the Society fund, (when one exists) and employ an instructor for such a length of time, and on such terms, as will just absorb that sum and no more. Indeed they are often directed to this effect by a vote of the meeting. If a small sum is to be raised by taxation to complete the payment of the expences at the close of the term, it is usually paid with far greater reluctance than the whole expences were paid before the year 1795, when no fund existed. It is also a well known fact, that before that period, it was customary to continue the schools nearly as great a proportion of the year as at present; and the interest which parents and the public at large manifested in their welfare, was incomparably greater. We once more beg to be understood, as speaking *generally*; for there are, in almost every part ofthe State many honorable exceptions to the truth of these remarks.

The long vacations of spring and autumn, besides occupying for the most part those portions of the year in which it is most pleasant and agreeable for children to attend school, have a very unfortunate effect. Children lose much of the knowledge which they had acquired during the previous term; and several weeks are taken up at the least, in regaining what they had lost. But it will be easily seen that if a month is lost at the commencement of each of the two terms in a year, it costs the parent just as much to support the school on the present plan, as it would if a month more were added to each term. But placing this consideration out of the question, it is certainly bad economy to have the vacations occupy the most pleasant and health-

ful parts of the year, and continue the schoc! during the hottest part of the summer and the severest portion of the winter.

Male instructors are usually employed in the winter, and females in the summer. They generally board in the families of the district, by rotation. This gives them an opportunity of becoming partially acquainted with the parents of the children committed to their charge, while on the other hand it exposes them to many inconveniences; and even in some cases, endangers their health. Besides, it often happens, that they are in this way, left destitute of a regular boarding house, for a day or two, as no one is prepared to receive them—In consequence of which they are forced to repair to the house of the district committee, or, if extremely sensitive on this point, to their own home or the house of some friend.

The average compensation, in addition to board, is about $11 a month for male teachers, and a dollar a week for females. Many females, however, of considerable experience, teach at 75 cents a week; and some whose experience is less, at 62 1-2, or even 50. Many board themselves and teach for one dollar; as it is very generally supposed that a female instructor can earn enough at some other employment, during the intervals between school hours, to pay for her board. It seems scarcely understood by parents, or even by some teachers, that duty requires them to devote any greater part of their time to their school, than the *six hours* usually allotted for this purpose. It is even regarded as a matter of surprise, to see an instructor, as occasionally happens, devoting his whole time to the interests of his school. We have indeed known one teacher of unusual qualifications, who for the sum of 100 dollars a year and board, devoted himself wholly to the duties of a large school; and in one instance at even a smaller price. Another, made a still greater sacrifice, and for two or three years expended about half his wages in improving his school, furnishing books for his pupils, &c. But such instances are very rare.

One of the greatest evils which exists in connection with the common schools of Connecticut, is a *perpetual change of teachers.* It is, indeed, the general belief in the country towns, so far as we can learn, that *it is better for the school* to exchange often. We are inclined to think this opinion, has, recently, been extending in that State; for 30 years ago, it was more common for an instructor to be employed two successive seasons in the same school than now.

Where there is no motive to improve in their profession, mankind cannot be expected to derive much benefit from experience. The compensation for teaching is so small, that few are employed as teachers, except those who happen for a short time to be destitute of any regular employment. So soon as constant employment, with increased wages, is offered them, they usually abandon school keeping. Thus it happens, that few teachers of tried experience, are to be found. The profession is generally filled by young persons from sixteen to twenty-five years of age, and many of them strangers in the town where they are employed. As they are not expecting to gain their reputation or livelihood by teaching, there is little motive to exertion or improvement. That there is a less amount of loss sustained by exchanging

such teachers, than those of long experience, is obvious; still there is an immense loss. Every new teacher, on being introduced into a school, brings with him new methods of instruction and discipline and much time is spent in making the pupils thoroughly acquainted with them. But it often occurs too, that from motives of some kind, the new teacher follows different rules in regard to pronunciation, &c. and demands different school books; or if they are not furnished, perpetually complains of the old; and thus by destroying his pupil's confidence in them, prevents his deriving the little benefit from their use, which he might otherwise have done. Thus, much of the early part of the school is lost in undoing what was done the previous season, by a teacher whose qualifications were perhaps superior to those of his successor.

There is a great want of punctuality and regularity of attendance on the part of the pupils. This arises from various sources. One principal cause is the neglect or parsimony of parents. Another is their ignorance of the loss which the pupil actually sustains by late attendance or by absence, and the inconvenience to which it subjects the teacher and the class to which the pupil belongs. The want of punctuality on the part of the teacher, has no inconsiderable share in producing the same results in the pupils; and the want of that employment, which, by keeping them constantly interested, might serve to beguile the tedious hours of school, is another fruitful source of late and even irregular attendance.

The whole number of pupils who attend the winter schools, is upon the average, about 40 to each school; the number in attendance in summer is much less. In one society, containing 499 pupils, between 4 and 16 years of age, only 200 were in attendance during the summer. However great the number of pupils—and there are sometimes 80 or 100,—only one teacher is allowed. There are a few exceptions in some of the larger towns, where a female assistant has been employed, especially during the winter. The great benefits which have resulted from this arrangement, and even its *economy*, seem however to have attracted but little attention—There are a few children in the State, who receive no instruction at all; but their number is by no means considerable.

The size of school houses is generally much too small. We often find 50 or 60 pupils crowded into a room, twenty feet square, or twenty by eighteen feet, of which number, 30 write, 28 study arithmetic, and a few, grammar and geography; and within these narrow dimensions, all the evolutions of the school, or the arrangement and disbanding of classes, are to be performed, and room found for that display of rules, and inkstands, and slates, and pencils, and maps, which those duties commonly involve. Added to all this, the instructor's table or desk, and a stove, when a fireplace is not used, are all comprehended in the same space; and to crown the whole, the outer clothes, hats, &c. of half a hundred pupils, with their baskets of food and drink, are sometimes deposited in various parts of the school room. How is it possible to proceed with the appropriate exercises of the school, engaged in this manner?

Again, school houses are generally very poorly lighted. We have

seen many school rooms occupied by 40 to 60 pupils, lighted by only 60 to 72 panes of glass, the dimensions of which were only 6 by 8 inches. The amount in superficial feet is thus less than two thirds as great as the amount of glass in *two windows* of a chamber. The windows are also placed too low in the walls of the building, as they are thus exposed to frequent injury, and permit the pupils to be diverted from their studies by every little movement which takes place near the school house.

For want of due attention to temperature, the pupils are often annoyed by the extremes of heat and cold. The wood is not commonly kept under a covering, but is left in the open air, and is frequently encrusted with ice, wet with rain, or buried in snow. Sometimes it is quite green. At other times, it is cut too long. The latter is a very common evil. But it is an evil which resolute teachers and scholars know how to overcome more readily than that of having no wood at all, which sometimes occurs. In some cases, schools have been discontinued several days for want of fuel. Another considerable evil is, the building of fires too late in the morning. They ought, by all means, to be built from one to two hours before the time of opening the school. But all these evils, however great, are small in comparison to that of confining the teacher and pupils for two or three hours together in crowded and ill ventilated apartments, where the impure and poisoned air is slowly but surely undermining the health.

Greater attention ought also to be paid to the location and external arrangement of school-houses. They are usually placed as near as possible to the centre of the district. Stagnant marshes and ponds, or what is scarcely less injurious, sandbanks, in their immediate vicinity are by no means uncommon. Some are even placed in close contact with pounds and prisons, whose moral influence on little children, cannot but be unfavorable. There is another evil, whose *immediate* results are of still greater magnitude. Standing as a majority of school-houses do, contiguous to dwelling houses, and barns, and enclosures, and fruit trees, and gardens, serious difficulties are apt to arise between the scholars and the owners. Fences are apt to be thrown down, herds or flocks frightened, fruit purloined, &c. In seeking to avoid or prevent these and other kindred sources of evil, it is not necessary to go to the other extreme, and locate our school houses in a wilderness or desert. But we cannot avoid insisting on the indispensable necessity of selecting airy, shady, healthy situations; and avoiding villages and public roads, which expose to noise and dust, as well as to scenes of immoral and sometimes indecent example, whether in the centre of the district or not.

A few districts in the State are, even now destitute of any school houses at all. In one of the oldest, if not one of the wealthiest towns, there were in 1830 several instances of the kind. One of the schools occupied a chamber in a dwelling house; another a very small shoemaker's shop, badly constructed, and poorly lighted.

The want of any proper play ground is, it is believed, a universal evil. The pupils are compelled to exercise in the school room, or in the open public road or highway. In the former case, frequent injury

arises to the books, the benches, the desks, and the windows. In the latter, the utmost possible vigilance on the part of the teacher is scarcely sufficient to keep them from being covered with mud or sand, or from getting into fields, and exciting the prejudices and even hostility of the neighbors. No fact can be better proved than that half of the difficulties, in many schools, between parents and teachers, and their pupils, have their origin in these circumstances; —and that consequently half the threats, and punishments, and painful feelings, and hatred of books and study, which exist, might easily be prevented by a proper attention to this subject, and without involving much additional expense. We are even of opinion that in country towns, where land is cheap, a play ground of suitable size, would cost less than the additional repairs of windows and furniture, for the school room, and the additional books and washing of clothes, which are otherwise demanded. In these, and in all points relating to the education of the young, no maxim is more important than that *prevention* is better than *remedy*, and that the greatest economy consists in providing every thing which is necessary to accomplish in the best manner, the great objects we have in view.

We cannot close this article without expressing our earnest wish that other States might be investigated with equal care; and our conviction that deficiencies equally unlooked for would be found.

Art. X.—Emulation.

[For the Annals of Education.]

Mr Editor—I am gratified to perceive among teachers a disposition to inquire, whether the principle of emulation ought to be used as a motive to induce the young to application in acquiring knowledge. *Once* there was very little difference in the opinions or practices of instructors with reference to this subject. If any means could be used, to 'make children ambitious,' it was not a question whether these should be resorted to. In the village, the academy, and the primary school, *one* was urged to try to excel *another*. Classes in the latter, must have a 'head' and of course a 'foot.' Preferments or appointments, prizes or medals, in the former had sufficient power to induce scholars to constant competition.

But there has been a change: many schools are conducted on principles widely different. An examination of results, attendant on the different cour es pursued, may lead to beneficial conclusions; and having been engaged for fifteen or sixteen years, in conducting the studies of the young, I crave a little space in your pages to state some of the results I have observed, and the opinions I have formed from these results.

During several of the first years devoted to teaching school, I had recourse to the common means of making scholars 'ambitious.'

Classes in reading, grammar, arithmetic and geography, as well as spelling, were permitted to have a 'head,' and to take rank according to their ability to repeat the lessons assigned. I often directed *one* to study his lessons, till able to recite it with as much ease as another had done. I gave tickets and rewards to the successful competitors.

The following were the usual, I may add, the invariable results.

1. A small part of the scholars applied themselves to their lessons with great correctness.

2. They aimed to get the lessons for recitations, but thought little of learning them for the purpose of applying knowledge to the practical purposes of life.

3. Efforts were relaxed, whenever the prospect of 'beating,' became faint.

4. Those near the head were usually jealous of each other, and not unfrequently exhibited envy and ill-will.

5. Those often obtained the prize, who were the least deserving of it; for, while one could recite a lesson by an hour's application, and another must devote two or three hours to it, the former was frequently idle a part of the time, and studied less than the latter.

6. Those who had become considerably acquainted with a study, had greatly the advantage of others, in their class, who had enjoyed less opportunity. Such competitors were, therefore, placed on unequal grounds.

7. Parents were frequently led to take the part of their children, and to believe they were treated unfairly. In this way, difficulties originated, which extended through the neighborhood.

After observing such results in different schools, and different states, I was also satisfied that it involved moral evil, a conclusion for which you will permit me to offer the following reasons, which I have given elsewhere.

'The meaning of emulation,' says Parkhurst,* '*is a desire to excel*, for the sake of the gratification of being superior to others.' This gratification includes both the pleasure of reflecting on our own superiority, and also that of seeing and thinking that this superiority is known to our companions and the world. This principle of action seems sometimes to become so strong, as to swallow up all others. Of this a striking instance is offered in the language which Milton ascribes to Satan:

"Better to reign in Hell, than serve in Heaven."

'He who is actuated by a principle of emulation, chooses to obtain a superiority to others, rather by elevating *himself* than by depressing *them*: First, because he will in this way not only become superior to his competitors, but also to others at a greater distance, and will thus hold a more elevated station in the view of the world; and, secondly, because he will

* Moral Philosophy, p. 194.

gain more applause and admiration, if he raises himself by fair means, than if he retards or sinks others, in order to get above them.

In order more fully to answer the question, whether it is proper to have recourse to emulation in exciting attention to study, it will be necessary to consider with what it is connected; and also, from what it is distinct.

1. It is very evident that it is intimately associated with both pride and vanity. Here Mr. Parkhurst speaks my own sentiments. 'Pride is the thinking of ourselves more highly than we ought to think.' Emulation, by leading a person to think frequently of his own attainments and excellencies, cherishes pride. Vanity is a desire of admiration, and this is an essential ingredient of emulation. The votary of emulation usually receives his chief pleasure from being admired and commended. Here and there an individual may be satisfied with the proud consciousness of superiority; but there are few who would desire any great superiority to others, unless their superiority were known and noticed.

2. 'Emulation is intimately connected with hatred and envy.' 'Plato makes emulation the daughter of envy;' but I would rather say, she is the mother of envy, since it appears to be a desire to possess the superiority and advantages which we see another possess, that leads us to envy him these advantages. Envy appears not to be a simple principle, but compound of a desire to deprive some other of a good which he possesses, because we do not possess the same ourselves, and hatred of that other because he enjoys something which we do not. The connexion between emulation and envy is, therefore, that of cause and effect.

Emulation is entirely distinct for some other principles, which are virtuous, or at least innocent, with which it is sometimes confounded.

1. 'It is distinct from a desire to make great attainments in virtue and knowledge. A person may desire knowledge and make great efforts to attain it, because he loves it; because every new idea which the mind acquires is a source of pleasure; and because he derives satisfaction from the exercise of his mental faculties in acquiring ideas, and in afterwards recollecting and comparing them. Again, he may desire knowledge for the sake of becoming more useful in the world, of promoting the happiness of others in a greater degree. This is a virtuous motive. In the same manner he may desire any virtuous endowment whatever, of body or mind, not because it will render him superior to others, but because it is valuable in itself, and may promote his own good, or that of the public.

2. 'Emulation is also distinct from a comparison of ourselves with others, for the sake of judging more correctly what progress we have made in knowledge and improvement. If emulation exists, a comparison of ourselves with others is sure to fan the flame, and if it does not yet exist, such a comparison is likely to enkindle it. But this comparison is not emulation itself, and may be made without exciting it. Suppose that a youth is pursuing his studies, actuated by a desire to do good. He observes that he makes greater progress than his fellows. This gives him pleasure, not because he excels, but because his prospect of being useful in the world is brightened. If, however, he believes their object the same as his own, and reflects that their inferiority in talents or learning will render them less useful than they might otherwise be, this reflection will give him more pain, than he will derive pleasure from the prospect of his own superior usefulness. But after all, a frequent comparison of our own talents and attainments with those of others, is a dangerous experiment; and a disposition frequently to make it, is almost a sure sign of a spirit of emulation.

3. 'Emulation is distinct from a desire to do much good in the world. Distinguished activity to do good, let it proceed from one in a station ever so high, may spring from the purest benevolence, and is therefore no evidence

of a spirit of emulation, or an ambitious principle. A man who thus distinguishes himself is not to be called ambitious, unless he appears fond of being known to be eminently useful, and gives evidence of love of fame and applause.

4. 'Emulation is distinct from a desire to imitate the virtuous deeds of another, or *resemble* him in virtuous character.' "Virtue appears more amiable, when it is exhibited in a living character, and when its happy fruits are actually seen, than it can appear, when viewed in the abstract. Whoever loves virtue, therefore, will feel a stronger desire to possess and practise it, in proportion as his perceptions of its excellence are more distinct and lively."* A desire to imitate the wise and good is easily distinguished from emulation, because it involves no desire of superiority. There is an instance in scripture where this desire to imitate the virtues of another, is spoken of under the name of emulation. But in this place, Rom. xi. 14. the term is evidently used in a good sense, for it was Paul's object to persuade the Jews to imitate the [illegible]s by believing in Christ. The appropriate use of the word may be [illegible] Gal. v. 20. where it is classed with "hatred, variance, wrath, strife, envyings, murders," &c.

5. 'Emulation is distinct from the desire of having a good name and enjoying the approbation of the wise and good. A good name is to be desired for the sake of increasing our influence and usefulness in the world. The approbation of the wise and virtuous is to be desired for the same reason, and also because it assures us of the friendly regard of those whose approbation we enjoy. There is an innocent and lively pleasure in being beloved by those we love; and some degree of this pleasure is felt, when we learn that we have gained the approbation of good men, even though we have no personal acquaintance with them. This is totally distinct from the love of praise and the desire of admiration and applause.'

Such being the character of emulation, the conclusion must be obvious, that its tendency is injurious. "The encouragement of emulation, cannot fail to strengthen the selfish principles of our nature."'

The next inquiry was, whether some other motives might not be presented, which would subserve my purpose better; and the experiment was first made with the same scholars, among whom I had previously attempted to *excite* emulation.

My *first* endeavor was to make the studies more interesting.

2. To show the value of knowledge.

3. To excite a wish to gratify parents and instructor.

4. To show the value of time, the responsibility of scholars to themselves, their parents, and especially to God.

5. I urged them to improve time, as a means of securing their own happiness, and a preparation for usefulness in the world.

Among the results immediately witnessed, were the following.

1. Far better lessons.

2. A much more regular and punctual attendance at school.

3. Much more affection and kindness among the scholars.

4. The scholars were mere easily governed.

5. My pleasure in teaching was increased.

6. Parents were pleased, and led to wonder what had taken

* See Kame's Elements of Criticism, vol. i. p. 55.

place at school, which made their children so much interested in being there.

7. Punishments were considered almost unnecessary.

Similar results have been uniform, and very seldom have I found any one who is not pleased with the acquisition of knowledge, and willing to make commendable efforts from that motive simply, in order to obtain it.

I hope, Mr Editor, instructors, who have pursued both of these modes at different periods of their labors, will furnish the public with the results of their experience. If by banishing the principle of emulation from our schools, many evils may be averted, and much benefit secured, it is highly important that it should be known and believed. My own convictions are, that emulation is always evil in its effects, that it does no real good, and much evil.

S. R. Hall.

Art. XI.—Account of a Female School.

[We have repeatedly solicited accounts of the actual course pursued in institutions for education, and the results which have followed. For the two following valuable articles, we are indebted to instructors who have received public approbation. We think it is obvious, that in giving such statements, justice cannot be done to the subject, or to the instructor, without stating all the essential means adopted; and we hope our correspondents will adopt this plan; while we of course cannot hold ourselves responsible for their opinions, nor yet feel ourselves called upon in all cases to express our dissent.]

First Annual Report of a Female School.

Advanced Department.*

I. prefatory explanations.

The instruction of this branch of the school, has been conducted on the following general principles; a preliminary statement of which seemed essential to an exposition of the plan of instruction, in the details of methods and exercises.

1. Education is regarded as the influence exerted on the human being, with a view to the perfect development of *all* his capabilities.—2. The consummation of man's capabilities consists in the completion of *character*.—3. The completion of human character depends on the due cultivation of man's *whole constitution*.—4. The *exclusive* cultivation of the physical or of the intellectual faculties, leaves character *imperfect* and *defective*; as it infringes the unity of man's nature, and leaves him destitute either of physical or of intellectual power; while it incapacitates him, likewise, for moral progress.—5. Education, if true to its design, *unites* the human powers in harmo-

* The report of the elementary department was presented separately, and may be offered for a future number.

nious operation, tending to consentaneous development, and concentrated vigor.—6. The process of education should therefore consist of a due *proportion* and *combination* of physical, intellectual, and moral exercise.—7. In the early stages of education, the condition of the human being requires a liberal provision for the acquisition of *physical* vigor, as the basis of energy of character.—8. The successful formation of character, involving the beginnings of habit, requires an early attention to the *tendencies* and *dispositions* of the juvenile mind, while yet in their pliant and susceptible state.—9. The development of *intellect* is necessarily a consideration of *subordinate* importance, during the earliest period of life; and it is not until the progress of years has confirmed the vigor of the physical constitution, and given a determination to the affections and dispositions, (thus securing these more important means of human progress,) that this department of education claims equal attention with either of the others.—10. The education of the *female* sex has comparatively the *strongest* claim on human attention; since the condition of the female mind decides the ultimate character of *society*, by the influence exerted on the early and impressible period of life, when the formation of habit is commencing.

II. Physical Education.

In accordance with the preceding principles, the arrangements of the school have, as far as practicable, been rendered conducive to the seasonable and effectual preservation of HEALTH, as an indispensable element of happiness, and a powerful influence on mental character.

To the female sex in particular, this is an invaluable aid to intellectual progress. The local situation of the school was selected with reference to this purpose; and a considerable portion of the day is regularly assigned to recreation. The results, as observed in the pupils thus far, seem to have been habitual *health*, uniform *cheerfulness* of temper, and the ability to undergo sustained and vigorous *application of the mind*, without exhaustion.

III. Moral Influence.

The most arduous part of all mental progress, is, undoubtedly, the attainment of the power of SELF-GUIDANCE, involving that of self-control, the formation, also, of a high standard of intrinsic excellence, and the power of appreciating and forming character. The usual influence of 'school' education, modified as it is, by habits of mechanical routine, or of emulous feeling, is unfavorable to the exercise of reflection, unfriendly to the habit of spontaneous decision, and uncongenial to the purity of self-originating virtue. School duties too generally take the form of tasks; and the strong incitements of emulation and of degradation, are too commonly resorted to, as influences. A 'school' character is thus formed, of a much lower order than that of the domestic circle, or of individual tendency and disposition. The influence of previous habits derived from such sources, has, in the present instance, been, to some extent, felt as a serious hindrance to the moral progress of the mind,—the most important end of education. But a good degree of success, on the other hand, has followed the constant endeavors used to bring back juvenile

character to its uncorrupted state, to preserve the essential purity of motives, and to aid the natural development of moral principle, by avoiding all appeals to extraneous influences, and seeking to cherish in the mind of each individual, the sacred principle of *self-responsibility*,—the only security for entire simplicity and rectitude of habit, or of integrity and elevation of character.*

IV. Manners.

On the subject of manners, or exterior deportment, little express exertion has been used; the result of such a course, in its influence on the young, being generally an anxiety about external effect, and a mechanical compliance with conventional forms,—a consequence still more injurious in this relation than in that of intellect; since it implicates the sincerity of the heart, and deadens the natural sensibility to truth. The chief anxiety felt in regard to the formation of habit, as connected with exterior manner, has been to avoid the causes of formality and affectation, to which the susceptible nature of youth is so much exposed, if brought under the influence of arbitrary example. True grace and symmetry of action must spring from the feelings and perceptions of the mind. The solicitude felt on this subject, therefore, has been directed to the formation of those *principles of taste and sensibility*, and that *genuine sense of propriety*, which alone can exert a true influence on manner.

The arrangements of the school have been generally planned with reference to the formation of *habits of order and neatness*, as essential to the comfort and decency of life, and as forming the natural expression of a well-regulated mind. The usual degree of juvenile thoughtlessness, in regard to this subject, has been manifected, on the part, especially, of the younger pupils; but there has been obvious improvement as regards the majority. The arbitrary contrast between family and school habits, in this respect, will, ere long, it is hoped, have entirely ceased.

V. Intellectual Education.

The specific culture of intellect has been conducted with reference to the following principles: 1. *Intellectual* education is regarded as the influence exerted on mind, with a view to *the complete development of its various powers and capacities*.—2. The mind being an intelligent and voluntary agent, its own *spontaneous activity* must be the *chief means* of its cultivation.—3. The appropriate exercise of each *faculty* or *class* of faculties, prescribes the *details* of education, as regards the selection of subjects of instruction, the methods of

* The same limitation must of course be made in using the term '*self-responsibility*,' as we view it, that we have already mentioned in regard to 'self-education,' and perhaps even more. For while it is indispensable that we should regard our responsibility to man, as *secondary*, it is as universally admitted, that *we are responsible* to our fellow men for our conduct towards them, as it is, that our self-responsibility is merged in our responsibility to the Deity. A similar restriction must obviously be made in the exclusion of 'extraneous influences;' or we exclude the Supreme Governor and his law. We consider these explanations as due to our readers, in regard to terms which some are accustomed to employ in a sense subversive of all religious obligation.—Editor.

teaching, and the forms of exercise.—4. The original and appropriate *sources* of mental action, are to be found in the *objects* by which every human being is surrounded, and within *the mind itself*.—5. The materials of thought contributed by *teachers*, and drawn from *books*, though aids of an important nature, are entirely *secondary* to those accumulated by *the mind's own action* in the primary spheres of *observation* and *reflection*.—6. The *end* of the various *exercises* which constitute the practical part of education, is the *discipline* of the mental faculties.—7. The acquisition of knowledge, though a useful result, in relation to the wants and purposes of life, is a consideration altogether *subordinate* to that of *discipline*, which secures the *power* of acquisition.—8. Those *subjects* of application, and those *forms* of instruction and exercise, are to be preferred, which are most conducive to the ends of mental *discipline*.—9. The *end* of discipline is the formation of *habit*; and the result of habit is *the determination of character*.—10. The *original* action of the faculties is indispensable to the production of *thought*,—consequently to the advancement of the mind, or the elevation of character.—11. The mere *reception* of ideas, being a process in which the mind is chiefly *passive*, can exert but a very limited influence on mental *progress*.—12. The preference given to any class of the intellectual faculties, as subjects of exercise, should depend on their comparative *influence on other faculties*.—13. *Attention, comparison, reflection, and judgment*, from the command which they exercise over most others of the mental powers, should be the *principal* subjects of the process of education.—14. The faculty of *memory*, though it holds an important place in relation to the acquisition and retention of knowledge, is but of *secondary* value, as an aid to mental progress, and requires a less specific attention than other powers; since its exercise and discipline are necessarily involved in the use of all other faculties.—15. The successive *order* in which the faculties are cultivated, should be planned with reference to a *natural, progressive, and full development* of the *whole* mind.—16. *Sensation* being the *elementary* and *primary* mode of mental action, the exercise of the *senses* and the discipline of the *perceptive* powers, should form the first stage of intellectual education; subsequently to which, comes the action of those faculties which are chiefly conversant with the *forms* of thought and expression; and lastly, the exercise of the reflective powers, by which the mind acts on materials accumulated within itself.—17. The intellectual education of the female sex, is prescribed by the sphere of female character and influence: it should therefore be liberal and elevated; embracing whatever knowledge and discipline are essential to the happiness of human beings as such, but especially to those whose condition devolves on them the great duty of guiding the mind in its early progress, and implies the intellectual and moral power required for such an influence.

The endeavors used to impart intellectual instruction to the pupils, have, in conformity to these views, been addressed directly to the mental faculties themselves, as subjected to a process of discipline. The attention bestowed on any branch of science or department of

knowledge, as contributing to the stock of ideas, replenishing the stores of memory, or furnishing apparent acquirements, has uniformly been regarded as a matter of inferior moment. The main object of solicitude has been *to elicit the active powers of thought;* and whilst a methodical progress has been sedulously studied, as indispensable to true advancement; a formal routine of exercise has been anxiously avoided, as tending to produce mechanical rather than intellectual results.

The faculty of *Attention*, as the great basis of the intellectual superstructure, has been the principal object of regard; and elementary exercises, designed to strengthen and improve this primary power, have been selected chiefly from the departments of language, arithmetic, and drawing. The result, so far as the pupils have been faithful to their capacities and abilities, has been satisfactory and encouraging. But the growth of mental habits is a gradual and comparatively slow process, and does not easily admit of external measurement. Something, however, it is thought, has been effected, by avoiding a mechanical round of lessons, and the superficial and inefficient exercise of attention naturally consequent upon it. A principal cause of hindrance to the pupil's progress in this and all other departments of exercise, has been the difficulty of eradicating habits acquired under such influences.

The power of forming clear, distinct, and accurate *Conceptions*,—one of the most valuable attainments of which the mind is capable,—has been deemed *next* in importance to that of *attention;* and exercises intended to strengthen and discipline this faculty, have been derived chiefly from the study of language. The practice of defining and of composing in English, and of translating from the Latin and French languages, has been the chief means employed to secure this end. A very considerable impediment to progress, in this form, has been experienced from previous habits of reading without thought, and of committing mechanically to memory; added to which has been the influence arising from a very limited scope of juvenile reading, a form of exercise which, if judiciously directed, does more, perhaps, for the true purposes of education, than any course of exercise beside.

The cultivation of the *Reasoning Powers*, though the primary object of all education, has been, as yet, greatly retarded, in the present instance, from a want of progress in the preliminary habits of attention and conception. *Understanding*, *judgment*, and the power of *abstraction*, and *deduction*, are, it is true, comparatively late in their development. Yet the elementary exercise of these faculties comes properly within the scope of early education; and their cultivation is necessarily an important part of mental discipline. Exercises designed to elicit and cherish these powers, have been drawn from the departments of language and arithmetic, and from express attention to the primary faculties of the mind itself, their various operations, and their respective offices and results.

Imagination and *Taste*, as important elements in the formation of *character*, have received a proportion of attention. The principal

means adopted for this purpose, has been a strict attention to the selection of reading lessons, as regards the style in which they are written, and to the diction of the author, used as a model for practical exercises in composition, together with an express course of discipline in rhetorical analysis. The influence of the fine arts, has also been resorted to, in the departments of elocution and music, and the rudiments of drawing. In all these branches, however, taste and imagination having been previously dormant, have been elicited with comparative difficulty, and to a very limited extent. A few elementary ideas have, however, been acquired; and the influence of the general progress of the mind, in other respects, will gradually be felt in this.

VI. The Branches of Education.

The branches of education which have, thus far, been regular subjects of attention in the school, do not vary essentially from what are usually taught. The selection of branches and the modes of instruction in each, though primarily regulated by a reference to the discipline of a particular faculty, or class of faculties, have been, in part, accommodated to the exigency of circumstances connected with the age of some of the pupils, and a prevalent deficiency in elementary attainments. Still, it was thought better to introduce the common rudiments as incidentally involved in the exercises connected with higher branches of intellectual culture, than to make them subjects of direct and specific attention,—unless in those urgent cases in which such a course was indispensable.

The departments of *orthography*, and of *enunciation* may be taken as examples corresponding to each of these states of circumstances. In the former, an extensive (though by no means complete) reformation has been effected through the practice involved in the daily exercise in compositions; while the universal deficiency in the latter, rendered necessary a recourse to specific measures. But, in the attempt to form in the pupils the invaluable habit of correct and distinct enunciation, the deep-rooted influence of previous neglect and misdirection, has formed an inveterate obstacle, which systematic and persevering exertions have not as yet succeeded in removing. Much of the difficulty experienced in relation to this subject, is perhaps, owing to the prevalence of remissness and inaccuracy, in this particular, on the part of general society. A greater length of time, therefore, will probably be required for the correction of juvenile habit, in this respect, than might otherwise be necessary.

Reading has been treated as a general exercise of all the mental faculties. Besides the mere oral effort of pronunciation, therefore, attention has been uniformly given to a full statement of the scope and tenor of the pieces selected for reading lessons. All important allusions in any passage, are explained by reference to the science or subject introduced; and, as an additional means of rendering the exercises in this department intelligible and interesting, the teacher has usually endeavored to elicit the attention of the pupils, by a previous reading and explanation of the lesson. A progressive discipline in *elocution*, as the art of expressing thought, and conveying meaning,

is, in this way, insensibly imparted. The elementary distinctions of voice, and the rudiments of vocal modulation, are, from time to time, taken up, as subjects of particular attention. The chief purposes of reading, as an intellectual and an organic exercise, are thus attained, to an extent commensurate with the age and capacities of the pupils, and necessarily limited by the restrictions inseparable from the want of an early and effectual cultivation of taste.

With a view to afford facilities for intelligent and beneficial reading, in general, as a mental exercise, and an important means of intellectual advancement, a conversational lesson is occasionally given, on the columns of the *dictionary;* such words being selected as require or admit of copious explanations, connected with interesting facts of an historical character, or topics of useful knowledge. The dictionary is thus made to serve as a juvenile encyclopedia, or depository of general information.

The science of *arithmetic* has been taught by means of the invaluable treatises of Colburn, whose methods are preferred, as best securing the cultivation and discipline of the powers of abstraction and inductive reasoning. But little progress has been made in this department, beyond the simple elements of calculation; few of the pupils having previously undergone the requisite discipline in the mental processes required in mathematical operations. Encouraging progress, however, has been made in several instances, in which original facility or habitual application affords the requisite power of mind.

A thorough knowledge and disciplined use of the *English language*, would seem to be important objects in female education. Much attention has therefore been devoted to this department. Care has been taken to improve all occasional opportunities of directing the attention of the pupils to the etymology, the signification, and the appropriate use of words, as they occur in connection, and while the interest felt in their meaning is still fresh in the mind. Exercises in the defining of words and the distinguishing of synonymes, are occasionally prescribed. The practice of substituting equivalent words, phrases, sentences, and thoughts, is likewise employed as a means of acquiring a thorough knowledge of words and skill in their application. The analysis of figurative language is also found conducive to the same end. A practical course of grammar is comprehended in the daily exercise in composition, and a systematic view of the principles of the science, has been taken in conjunction with the rudiments of Latin grammar. A course of rhetorical exercises is in daily progress, consisting of selections from the most eminent English writers, adapted to the circumstances of the young mind, and to an influence on habit and taste, in regard to expression. A preparation has thus been made for commencing a course of the elements of criticism, with a view to the definite formation of style. The progress made in this department is necessarily slow ; as the exercises which it involves are, to most of the pupils, an unaccustomed form of mental action.

The *Latin language* being a key to the understanding of scientific terms, and to an adequate knowledge of our native tongue; affording an opportunity of immediate study in relation to ancient history and

manners; forming an introduction to some of the most finished models of thought and expression, which are derived from antiquity, being also the proper basis of a grammatical knowledge of most of the modern languages; and securing at the same time, the benefits resulting from a vigorous discipline of the mental faculties, in general—the study of this language has been introduced as a regular branch of education.

The method of instruction in Latin, has been, to make use of a translated author, as an initiatory vocabulary of words and phrases, on which the pupils have immediately applied the principles drawn from the study of the grammar, as fast as a thorough progress in the rudiments would permit. The advance of the pupils has not been rapid, in this department; as the instructor's chief aim was to secure a vigorous discipline of the mind, along with the knowledge of the facts and principles of the language. About nine months have elapsed since the study of Latin was commenced; and the pupils are, in general, nearly competent to read, at sight, any of the common introductory books used for first lessons, and to apply the principles of etymology and of syntax, with the exception of the more intricate anomalies.

The usual form of the exercises in this language, has been, in addition to the ordinary practice of recitation, the transcribing of each lesson, or the committing of it to memory. In the first lessons, all three of these methods were adopted, but subsequently the last was found sufficient. Much vigilance, on the part of the teacher, has been requisite to obtain all the results desired in this department. But the immediate effects have been so decided, and so valuable, that most of the pupils themselves begin to be aware of the advantages derived from this course, and are now spontaneously pursuing the study of the language in this comparatively arduous but effectual way, The habit of application, is, in several instances, fully formed, by this means, and a preparation made for realising its benefits and pleasures, along with the vast amount of intellectual power which it ensures.

The method of teaching, adopted in regard to the elements of *geography* and *history*, is founded on the belief, that in these, as in all other subjects, instruction should commence with what is accessible to observation, and thence extend, by a just and progressive generalization, to the compass of science. *Topography*, *biography*, and *local history*, are, accordingly, first presented to the minds of the pupils, in order to prepare them for wider views of science, in general and systematic forms.

The study of *history* has been taken up in the initiatory form of *biography*; and, as the natural commencement of American history, the life of Columbus, by Mr Irving, has been introduced in this department. The course pursued with this instructive and interesting volume, so finely adapted to the capacities and feelings of the youthful mind, has been the following. The teacher reads to the pupils a given number of pages, with the requisite references and explanations, to render the whole fully intelligible, and to aid its impression on the

mind. He then recapitulates the leading *topics*; after which, the pupils proceed to express, in *their own words*, the substance of what has been read. A considerable progress seems, in this way, to have been made in the discipline of attention, in the cultivation of memory, and in the command of expression. The first efforts of the pupils, in this department, were comparatively laborious and imperfect. But a gradual progress has been made, to such extent, that several pages in succession, can now be written, with ease, by some who found it, at first, a difficult matter to compose but a part of one. This exercise, while it forms a lesson, nominally, in biography or history, serves at the same time, every useful purpose of an effort in composition, and the conscious pleasure of the degree of originality which belongs to it, gives it an additional interest. The successive books formed by the exercises of some of the pupils in this department, will make a manuscript volume of some extent, and of a neat and regular appearance. The main purpose of the attempt at expression, in this exercise, and in that on topography,—in which a similar course is pursued,—is to elicit distinct and definite conceptions, by the effort required in reducing them to writing. The youngest of the pupils are thus benefited by their attempts at composition; however imperfect, comparatively, may be their degree of success.

VII. Distribution of Time.

The occupations which fill up the allotment of time for each day, are arranged so as to secure a proportionate attention to the different departments of education, and a due succession and variety of mental exercise. The *daily* lessons are, reading, penmanship, arithmetic, composition, Rhetoric, Latin, and French. Topography and biography, are attended to, on *alternate* days. *Saturday* is devoted to a weekly *review* of whatever is intended to hold a permanent place in the memory, and to a lecture or conversation on an elementary topic connected with the study of intellect or of morals. Some important fundamental ideas seem to have been acquired from this last mentioned form of instruction, in consequence of which the pupils are enabled to enter more intelligently into the spirit of the discipline, imparted by the exercises prescribed in the various departments of education, and to cultivate early, their powers of reflection and self-observation.

VIII. General Results.

The progress made by the pupils in all, or in any of the branches which have been mentioned, is necessarily limited by the comparative difficulties of a commencing year, and by a general deficiency of previous cultivation. The modes of instruction which have been adopted, as they are addressed directly to the faculties of the mind, and are purposely divested of exterior effect, also serve to explain the smallness of the amount of ostensible acquirement. But on adverting to the intellectual condition of the pupils, an important change of habit seems in most instances, to have taken place, as regards *activity and efficiency of thought* and *general power of mind*. Perfection, n *visible detail*, will probably result from *the continuance of intellectual habit, and the minuter application of attention.*

Art. XII.—Moral Education in the Hartford Female Seminary, as conducted by Miss Beecher.

[In accordance with the principle expressed in introducing a preceding article, that it is important to present the actual results of experiments, in education, with all the means employed, especially in institutions which have gained the public confidence, we insert an account received from the late Principal of the Hartford Female Seminary, of the methods of moral education adopted in that institution, a part of which is taken from the report, alluded to in a former number.]

In commencing the course of education, in the Hartford Female Seminary, the principles of competition and emulation were freely employed, with the belief that though they involved evils, their dismissal would involve still greater. It was argued, that when pupils were thrown into the world, they would be beset by the operation of such principles, and that all that teachers could do, was to strive to regulate them, and to teach pupils how to govern themselves in cases where they were tempted.

But the experience of every year brought fresh evidence of the evils of allowing such causes to operate, as call these principles into exercise, and the practicability of substituting other and better ones. At last, it was determined to *banish every thing of the kind*, and for some time past, this institution has been conducted *entirely* without appealing to any such dangerous principles. No prizes are given; no reward is offered for any degree of *comparative* merit; no emulation has been excited in any department of the school; and yet, it never was so orderly, so regular, so faithful in the discharge of every duty. The Principal can testify, that it is much easier to govern a school of one hundred and fifty without emulation and competition, than it ever was, by their aid, to control one of twenty or thirty.

In maintaining the regulations of the school, and in promoting the intellectual and moral improvement of the scholars, the following means have been chiefly relied on.

First: *the personal influence of the teachers.* At the commencement of the term, the Principal communicates to the school the rules which long experience has proved necessary to be maintained, shows *why* each particular is necessary for the comfort and improvement of the school, and the evils which have resulted when no such rule was enforced; and endeavors to make the pupils understand and feel, that it will be for their happiness and improvement, to have such regulations adopted and strictly maintained. It is expected that all the Teachers of the school, will mingle with the scholars as companions and friends, to aid them in their duties, to join them in their amusements, and to use the influence thus gained, for the maintenance of order and the improvement of the scholars. It is by constant and unrestrained intercourse with pupils, that peculiarities of character are to be discovered; and a constant, though unseen and unnoticed *moral influence*, is to be diffused. To secure this more readily, the teachers are located at different boarding houses; and thus a great

part of the school are under the care of the teachers, out of school hours.

The teachers meet with the Principal, as often as is deemed necessary, to communicate all that is important for her to learn, in regard to the intellectual and moral interests of the school, and also for the purpose of devising and executing plans for the benefit and improvement of the scholars. It is always desired and expected, that all the teachers will co-operate with the Principal, in urging the same motives and forwarding the same objects ; that they themselves will set a good example to those whom they instruct ; that they will seek their affection and confidence, so as always to be welcome both in hours of duty and amusement. It is believed that there is no way in which a parent, a teacher, or a friend can gain such influence, as to be the leader and associate in hours of relaxation and amusement. It is thus, that the principle of *assimulation*, which so powerfully operates on the youthful mind, may be brought into constant and beneficial operation.

Another mode pursued is, to secure the co-operation and assistance of the *pupils* who are most matured, and of those who can have most influence among the scholars, and are disposed to use it for doing good. Such are taught *when*, and in *what ways*, they can aid the teachers, and do good to the scholars; and often, particular individuals are selected from the school, committed to their especial charge, —to be watched over, to be saved as much as possible from temptation,—and to be aided by their remonstrances, their example and their entreaties to 'follow that which is good.'

Another principle greatly depended upon, is *constant faithfulness* in observing every dereliction from duty. It has been noticed, and is recorded as the result of experience, that it is not so much the *amount* of the penalty or reward, that follows the neglect or performance of duty, as the *certainty* that particular results will follow. If every scholar knows that if she violates a rule, or neglects her studies, or is guilty of an act of indiscretion, a teacher, or a companion, will remind her of it; that it will be recorded, and that the repetition of it will be a subject of remonstrance, this *certainty* operates as a much more powerful restraint than the severest penalties, if attended by the uncertainties of a lax administration. It is always found that the character of the school, in the faithful performance of duty, *exactly* corresponds with the *faithfulness of the teachers*, in noticing all the deviations from rectitude and order, in those under their care.

It is believed there are few persons, whatever their habits may have been, who will persevere in any wrong course of conduct, if they know *certainly*, that in every case, the neglect of duty will be followed by the kind and affectionate, yet faithful admonition of some friend, whom they love and respect. The great object then to be aimed at, is a *constant, untiring faithfulness* in noticing all that needs to be corrected, and restrained ; and when this is persevered in with *patience, forbearance, kindness, and affectionate interest*, good results will never fail to ensue.

The last thing that may be mentioned, is a *correct tone of moral*

sentiment, pervading the whole school. It is well known by those who are acquainted with collective bodies of the young, that almost every thing goes *by fashion*, by the *popular sentiment* of the school. If a rule is ever so just and right, or a regulation ever so proper and important, if it is contrary to the *popular sentiment*, it certainly *never can be enforced*. If, for example, it is thought generous and proper for the scholars to *tell each other in their recitations*, no penalties, not even the severest, will entirely banish such a practice. But, if the nature of this species of deceit, is fully exhibited, if the pupils can be made to perceive, that it is a method by which pupils contrive to deceive a teacher, and to deceive companions; that its tendency is to make the indolent depend upon the exertions of the more industrious, and gain credit for what they do not possess; if it can be shown, that it is mean and dishonorable to *recite* after being prompted by a companion; that it is of the nature of an insult, for a companion to suppose her friend capable of this weakness and fraud, and most ungenerous to tempt her to practice it; if these views are fully presented, and often repeated, both reason and conscience are enlightened, and are enlisted on the side of the rule, which forbids this practice; and when this is the case, such a rule can be enforced. Scholars always need to have the rationality and rectitude of all requirements exhibited, and if any evil practices or false maxims are current, they need to be shown their bad tendency, before attempts are made to restrain them by rules. They need to be treated like rational beings endued with consciences and amiable feelings, and as those that are supposed to be desirous of doing all that is right, ladylike, and reasonable, until they prove the contrary. Arbitrary rules, may, indeed, be made, and perhaps in some measure enforced; but the obedience is not that of reason and conscience. A teacher never loses any thing, by explaining to her pupils the necessity and rectitude of requirements. Scholars can be made to understand the necessity of *general rules*, and the evils which a teacher always must encounter, if, for the sake of indulging an individual pupil, the strictness and uniformity of such rules are relaxed. Pupils can be led to see the importance of often sacrificing personal wishes for the greater good of the whole, and be induced to do it cheerfully.

To establish a correct tone of moral feeling in a school, is a work of time, and demands the co-operation of the teachers, and of the leading scholars, with the efforts of the Principal, whose particular business it is, to present all subjects of importance to the attention of the school.

In attempting this, *the Bible* must be the foundation of all. In the first place, the pupil ought to be made to feel that it is indeed the *word of God*, and that it contains his revealed will, and is communicated *to them*. That sort of vague and imperfect belief that *the Bible is true*, which is caused by hearing it *so said*, by their parents, and ministers, and teachers, should be formed into a rational and fixed belief, resting upon the exhibition of the evidences of its divine authority and inspiration. Thus, every child can be made to understand and in such a way as to *realize* it, the authority of the Word of God.

When this firm conviction is thus *rationally* fixed in the mind of a child, every appeal to the authority of the Bible, comes with a greatly augmented power.

In all cases where duty is enforced, or where faults are disclosed or reproved, let the Bible be taken as the standard by which every thing is to be tested, and it will soon be found that there is little room left for collision between teachers and scholars. All *moral duties* can be firmly maintained by the authority of the word of God, and none will be found so daring as to dispute the propriety of such decisions.

And in cases where matters of mere expediency are to be settled, and it is needful for the will of the teacher to control that of the scholar, the same foundation exists for the maintenance of authority.

Here then is the place where government ought to rest, in every assemblage of the young, and we believe, that those who have made a fair experiment of the *practicability* of governing by *reason*, by *affection*, and by *the Bible* only, will not maintain that ambition, emulation, and competition, are necessary principles to employ in conducting the education of youth.

In maintaining order and the faithful discharge of duty in pupils, there will be constant occasions to notice deviations from rectitude. In performing this duty, the following maxims have been adopted, and found indispensable.

1. Treat pupils as if it was supposed that they wished and intended to do well, and that their failings were the effects of thoughtlessness and inattention, rather than wilful dereliction from duty.

2. *Trust the word* of pupils implicitly, and never show a suspicion of their veracity. Even in cases where there is evidence of evil habits in this respect, after admonishing them of the danger, and using all possible influence to convince them of the fatal evils of a habit of deceit, it is important always to treat them, as if it was expected that truth ever after would dwell upon their lips. Nothing so speedily removes restraint, as perceiving that confidence is lost, and that those who watch over them, always expect them to do wrong.

3. Reprove *without anger*. The voice of kindness and affection needs always to be mingled with reproof, and the pupil should feel that the evil done, is a *cause of sorrow to a sincere friend*. Every mind of any generosity, feels this as a much more powerful appeal, than the severest upbraidings of anger. The world has little realized how absolute is the power of friendship, and how supreme the law of love. And the very worst cases of moral aberration, are often those who can most readily be brought under such influences. Such minds have become so accustomed to upbraiding, and are so often made to feel, that in regard to certain faults of character, they are looked upon as a sort of reprobates, that when they come among those whom they can respect, and find that in spite of their faults they are loved, and that it is *expected* they will do well, a new and most powerful influence is applied to reform and restrain.

4. Always notice and encourage *improvement*, especially in those respects where reproof has been necessary. If this is not done, dis-

couragement will follow, and a sense of injustice be experienced. The pupil will feel that nothing but *faults* are noticed, while efforts at improvement are neglected and forgotten. A teacher, therefore, needs to be on the look-out for occasions to commend, and especially in cases where it has been necessary to reprove.

5. Another maxim has been found to be of great consequence, and that is, *never to expose the faults of scholars publicly*. All reproof should be administered in private, except in cases where there is an open disregard of right, exhibited before the school. In such cases, it is indispensable to notice the wrong done, but still to put the most favorable construction upon it, which truth will allow. The *restraints of character* should be carefully preserved, and never, except in the most extreme cases, should a pupil be exposed to the mortification of a public rebuke, for any moral delinquency.

6. Another is, that the teachers never allow themselves to speak of the faults of scholars to others, except in cases where it can be made the means of good. Every scholar ought to be enabled to feel, that her teachers, in this respect, will act like parents, and while they freely speak to *them* of their defects, strive to conceal them from every other eye.

All systems of *espionage*, by which the misconduct of pupils is reported by companions, that penalties may be inflicted, have been entirely discarded, because other methods have been found more successful, which do not involve the evils that are consequent on such systems.

It has been found practicable, by means of the personal intimacy and intercourse of the teachers with the pupils, and by means of the co-operation of the more influential scholars, to secure a much more powerful amount of influence than is gained by the *public exposure* of pupils, and the *infliction of penalties*.

When the first great object of a teacher is accomplished, that of gaining the confidence of his pupils, it is not a difficult matter to convince an assembly of youth, that *they all have faults*, which need to be corrected; faults that may have escaped the notice of partial friends; faults that may prove causes of sorrow and difficulty through life; that their teachers are judicious and sincere friends, whose express duty it is, to discover these deficiencies, and to seek to remedy them; that in a certain degree, it must be done by the aid of their companions. If the general consent is then obtained, (which it usually can be,) that *when asked by a teacher for this purpose*, their companions may freely speak of their faults, it is seen that there is nothing unkind or dishonorable in doing it, while much good will result to themselves. When this conviction is formed, the popular sentiment of the school is on the right side. The teachers are regarded as common friends, who seek to discover the faults of those committed to their care, not to expose them, and impose disgrace, but to correct and remove the evils. The more nearly a community of youth can be brought under the same kind of discipline which exists in *the family*, the more successful will the method of government become. And the farther such a community departs from this

state, the more must it depend upon *testimony*, obtained for the purpose of *public exposure* and *penalties*.

It cannot be denied, that, *as many institutions are now constituted*, it is indispensable for the preservation of order, that government be maintained by means of penalties inflicted in consequence of the testimony of those who are witnesses to irregularities ; but it is a question of no little interest and importance, to determine whether it is not practicable to introduce such other methods as will entirely banish this necessity. And the experience which has been gained in this institution, may possibly be regarded as worthy of some consideration in such an inquiry. If there were as many persons in our public institutions, as anxiously devoting their time and efforts to the *formation of the habits*, and the *cultivation of the social and moral feelings*, as are now devoted to the mere *communication of knowledge*, is there not reason to believe that many serious difficulties on this subject would be entirely avoided ?

If such an amount of moral influence, can be brought to operate in an institution, that the infliction of any degree of public ignominy, by means of the testimony of companions, can be avoided, no small object will be gained. For every feeling, and every christian mind, is pained to see the young and generous thrown into such painful struggles, either against the authority of teachers, or the impulses of amiable feelings, as must often result, where methods of government are pursued, founded upon the faithfulness of companions in detecting evil, and the certainty of their testimony in inflicting penalties. If those who are to govern, and those who are to be governed, in any institution, are arrayed as *two contending parties*, striving for control, there is no end to the difficulties and collision which must ensue. The only remedy is, so to unite the teachers and pupils in bonds of personal attachment, strengthened by an enlightened reason and conscience, that all shall feel a common interest in promoting order and improvement.

But there is nothing upon which both the intellectual and moral improvement of the school has so much depended, as the *direct religious influence*, which has been brought to bear upon its members.

All religious instruction has been based upon this principle, that the mind of man cannot be properly prepared for duty or for happiness in this life, or in that which is to come, until a *principle of piety is implanted*, and such a principle as does not exist in the mind as one of its natural properties.

By this is intended that such is the strength of the temptations to which the appetites, passions, and external circumstances of mankind expose them, that there is no safety but in the existence of such a strong personal attachment to the Almighty Parent of our race, as produces a habit of conforming all the desires and actions to his will, so that the fulfilment of his commands becomes the leading and most prominent object of all desire. This feeling and habit is *piety*, and the formation of this principle has been the object of religious instruction. The experience gained in this Institution, has produced the full conviction, that there are methods which may be pursued to

secure the existence of this principle, which through Divine aid, are as regularly connected with success, as are the labors of the husbandman, when he prepares the soil, and casts the seed into the earth. And it is believed, that if any institution should *in all respects*, be so regulated, that religion should have its proper place assigned it, there would be every reason to expect that pupils trained in such an institution would *in all cases* go forth under the guidance and influence of this blessed principle. But to secure this, much more needs to be done, than ever yet could be effected in this Institution. It would be indispensable that several persons should devote themselves exclusively to the object of *forming the habits*, *correcting the faults*, and *forming the principles* of the pupils, who should discharge those duties which, in the Institution of Fellenberg, are assigned to the *educators*, in distinction from the *teachers*. Such a class of persons, themselves possessed of true piety, would by the promised blessing of Heaven, secure its sacred influence over the minds and hearts of all their pupils.

The methods adopted in this institution to secure such results, have been frequent religious instruction to the whole school, occasional meetings of the teachers with any who were willing to receive more particular instruction, and the co-operation of those pupils, who were themselves under the guidance of religious feelings.

Measures have been taken to make such arrangements in the several boarding houses, as to give every inmate an opportunity, each day, to retire to study the word of God, and to seek his guidance and direction through the day.

This has been done under the conviction that it is a positive duty, to see that the members of every household receive the same care in providing for them the food of eternal life, as in providing that which nourishes the body. And it has been the invariable experience of this Institution, that the progress in all literary and scientific pursuits, has been proportional to the degree of prevalence of religious interest and responsibility among the pupils. It has also been a leading object, ever to have *religious responsibility* the mainspring of influence, both among teachers and pupils; and success in *all other* objects, has invariably been proportioned to the success in this.

The foregoing, will give some general idea of the plan of this Institution, and of the principles upon which it has been attempted to be conducted. In stating the success which has attended past efforts, the writer would not make the impression, that in any department, or in any respect, the full benefits of the principles adopted, and of the methods pursued, have been secured. How imperfectly these principles have been carried into operation; how often the right method has been discovered by finding the bad effects of the wrong; how often the right method has not been pursued, even when it was discovered, none can know or realize so fully as those who have had the care and responsibility of all. Nor is it intended to imply that *others* have not done as much, in securing the same, or even more gratifying success. For it has been not a little cheering to the writer to find, that in various departments, where, for a time, she imagined herself almost a solitary laborer, *many*

others were as faithfully toiling, and as successfully obtaining the same results. And it is owing, in no small degree, to the personal encouragement, and benefits derived from such discoveries of co-operation and success, that the writer has been induced to record the results of past experience, with the hope that others may, in like manner, be encouraged and stimulated by the efforts and success of a fellow laborer.

Art. XIII.—Introductory Discourse and Lectures delivered in Boston.

[From the London Quarterly Journal of Education.]

[We insert the following review of the Lectures before the American Institute entire, from the London Quarterly Journal of Education, persuaded that all our readers will be interested in learning the opinions of so able a foreign journal.]

The Introductory Discourse and Lectures delivered in Boston, before the Convention of Teachers and other Friends of Education, assembled to form the American Institute of Instruction. August, 1830. Published under the direction of the Board of Censors. Boston, 1831.

The following extract from the preface to this volume will be the best explanation of the title-page.

'On the 15th of March, 1830, a meeting of teachers and other friends of education was held at the Columbian Hall, in Boston. It was continued, by adjournment, from day to day, until the 19th, and occupied in the statements relative to the condition and wants of schools in different parts of the New England States. It was thought that advantages would arise from future meetings of a similar kind, and from the formation of a society of teachers. A committee was accordingly chosen on the 18th, to prepare a constitution for such a society, and to take measures for a future meeting. The sketch of a constitution was formed; and, in order that the convention, which might be assembled to take it into consideration, might be usefully occupied in the intervals of business, it was determined to invite gentlemen to give lectures before the convention upon subjects of interest to the cause of education. Such are the origin and occasion of the discourses which form the present volume.'

The convention, which met on the 19th of August, 1830, in the Hall of Representatives, at Boston, consisted of several hundred persons, principally teachers, from eleven different States in the Union. During several days the convention was occupied in discussing the constitution (which is printed at the end of the volume), and in listening to the lectures in the intervals of discussion.

In the last number of this Journal we drew the attention of our readers to the constitution and present condition of the New Eng-

land free schools, as exhibiting the beneficial effects of making education a part of the State polity. The formation of a society of teachers and others interested in education, is an idea worthy of the inhabitants of those countries, where it is proclaimed as a fundamental principle of government,—that the continued existence of their free institutions can only be secured by the universal diffusion of education. We have shown what care the New England people have taken, in their public or political capacity, to provide for the education of *all* their citizens; and we now invite attention to an association of individvals, whose objects are to 'elevate the standard of popular instruction; to obtain, by co-operation, a knowledge of its actual condition; to diffuse it still more widely, and,' what we believe is absolutely essential to the accomplishment of all these objects, 'to raise the standard of the qualification of instructers,* so that the business of teaching shall not be the last resort of dulness and indolence.' The political condition of the United States is peculiarly favourable to the formation of such societies, and to the rapid diffusion of improved methods of teaching. Religious differences, we believe, do not obstruct the free communication of opinion so much as in our own country; while distinctions in civil life, similar to our own, being entirely unknown, the highest functionaries of government and the humble instructor of youth may meet in social and friendly intercourse. The Americans, too, are early accustomed to public meetings and public speaking; hence their teachers and professors, in general, feel none of that awkwardness, when they address a large assembly, which is so common among really profound thinkers and students in our own country. Those among us who *can* talk have seldom any thing to say that is worth hearing; and though this undoubtedly is often the case in the United States also, still it is a fact that the body of their teachers is infinitely better qualified than our own to take a part in such public deliberations as formed the subject of the Boston convention. Could our own metropolis ever witness such an assembly, in which men of talent and character should publicly deliver their opinions on the end and objects of education, on the modes of teaching particular branches of knowledge, which their own experience has pointed out, and on all matters belonging to the important subject of education, —we feel convinced that more would be done towards the destruction of vicious methods, and the introduction of good ones, than is likely to be effected in half a century under the present circumstances. It is not with the expectation of seeing anything of the kind realized among us at present, that we make this remark; many things must change before such a time can come.

We intend briefly to notice some of the subjects discussed in this convention, that our readers may see that it was not the love of mere speech-making and declamation that brought so many people together. Several of the discourses contained in this volume present views so just and rational, that they deserve to be generally

* This is the American orthography, which, we believe, is universal in the United States; yet they write 'monitor,' 'orator,' 'professor,' as we do.

diffused; and they ought, at the same time to be a matter of interest to us, as shewing how zealous our transatlantic brethren are in improving education,—the real and only solid basis of all civil polity.

The lecture of Dr. Warren 'on the Importance of Physical Education,' is one peculiarly adapted to the consideration of parents, and those who have the care of schools. He endeavors to show in what way literary pursuits may be destructive to health, and also what are the best means of preventing such pernicious consequences. The distortion of the spine is one of the most common results of sedentary habits and want of exercise. As the spine begins to deviate more and more from its proper position, the other parts of the frame-work of the body also change their position, and the functions of the parts inclosed are necessarily impeded. From a cause so simple as a bad posture, or the want of due exercise of the arms and chest, deformity of the body may gradually arise, with all the formidable accompaniments of indigestion, palpitation of the heart, loss of spirits, &c. Females, from their habits, are more peculiarly liable to this calamity. Dr. Warren asserts, 'that, of the well-educated females within his sphere of experience, about one half are affected with some degree of distortion of the spine.' We are inclined to think that the females of the better educated classes in America are more subject to such a complaint than our own countrywomen, who in general take much more active exercise than the women in America. But that our females are by no means free from this deformity is obvious to the eye of every common observer. Dr. Warren gives a variety of very judicious directions as to the kind and degree of exercise which is best adapted to preserve the form and the health of young persons; they consist principally of recommendations as to the shortening the time of confinement in schools,—the postures to be assumed or avoided during studies,—on suitable dress,—the importance of walking in the open air,—dancing (not in crowded parties),—playing at ball, battledore, &c., in which both hands should be alternately employed. The following remark is well worth consideration:—'The ordinary carriage of the body in walking should be an object of attention to every instructor. How different are the impressions made on us by a man whose attitude is erect and commanding, and by one who walks with his face directed to the earth, as if fearful of encountering the glances of those he meets. Such attentions are even of great importance to the female sex, where we naturally look for attraction in some form or shape. If Nature has not given beauty of face to all, she has given the power of acquiring a graceful movement and upright form,—qualities more valuable and more durable than the other.' Dr. Warren's lecture contains many other useful remarks as to the necessity of systematic exercise for youths at school and college, to which important subject we shall be glad if we can succeed in directing attention.

Mr. Carter's Lecture on the Study of Geography contains, according to our views, the correct principles on which this useful and necessary branch of knowledge should be taught. It will not be

denied that nearly all that is learned of this science, at ordinary schools, consists 'in connecting a question and answer by some artificial association,' and 'in repeating a passage, containing important information, with verbal accuracy.' The consequence is, that any questions not contained in the book, or even the very questions of the book, if slightly modified, completely disconcert the young learner; and we should not be surprised in the least were we to witness such a specimen of precocious talent as Mr. Carter quotes from Miss Hamilton :—'A child, after answering all his questions, and giving an accurate account of the statistics of Turkey, on being asked, "Where is Turkey ?"—a question not in the book—replied, "In the yard with the poults."'

Mr. Carter objects decidedly to the usual plan of beginning geography by presenting to the pupil a map of the world, in connexion with which he is taught something about its artificial divisions, its mountains, rivers, &c., and many minute particulars, (not always very correct), of which it is impossible that he can form any distinct notion : or by way of giving him still more general views, he is introduced at once to the solar system, from which he descends to the earth and its great divisions. China, Tartary, and Africa occupy as much of his attention as his native state, or rather more. Such an absurd system never has but one result, that of leaving the pupil entirely destitute of any clear conception of the subject. It is only by comparing what he reads of mountains, rivers, &c., in other countries, with the mountains and rivers which he sees about him, that the pupil can form any idea of what is meant by mountains five thousand feet high, or rivers whose courses are several thousand miles in length.

'The correct plan,' says Mr. Carter, 'for an elementary work on geography, would therefore enable the learner to begin at home, with a description, and, if practicable, with a map, of the town in which he lives. Or, if that should be found too particular, the instructer must supply the description, and the map begin with the pupil's own country or state, in which he will of course be most interested. From thence he may proceed to the whole country or kingdom, and thence to the more general divisions of the earth. The maps will of course be reduced in their scale, and the description grow less and less minute, as the places are further removed, or from any cause become less interesting. This presents the geography of the earth in perspective ; and it should be so. We need to know most, other things being equal, concerning those places which are nearest to us.'

Mr. Carter then proceeds to give some very useful directions for teaching children how to draw maps of the district in which they live on a small black board or a slate. A very few exercises of this kind will show them the meaning of plans or maps on different scales ; they will be taught to fix with sufficient accuracy the four cardinal points of the compass, then to define one place with reference to the position of another, and thus, from forming a clear notion of the relative positions and distances of a few places around them, they can ascend to the comprehension of maps on a smaller scale, including a greater area of country. We consider Mr. Carter's views on the teaching of Geography as the only sound and rational

way of making this branch of knowledge either attractive or intelligible to young learners.

Mr. Thayer's lecture 'On the Spelling of Words, and a Rational Method of Teaching their Meaning,' is an humble topic, but one of the very first importance, particularly in those schools where the acquirements of the pupils are limited to the common rudiments of knowledge. How much time is wasted in that most tiresome and ridiculous practice of teaching children to spell by committing to memory a column of hard words, and then uttering them letter by letter! and how little of the *meaning* of what children read in common schools is ever comprehended! Mr. Thayer's lecture contains so much good advice on this subject, derived from actual experience, that we are sorry to see such a specimen of bad taste as the following sentence in the third paragraph of his Introduction: 'I shall therefore be brief, plain, and direct; and not aspiring to offer a single new idea on this branch—lying at the very threshold of the temple of education—to those who have ministered any long time at its altar, I shall hope rather to aid those who have been recently invested with its robes.' Such attempts at fine writing usually terminate in bad writing, of which this sentence is not the only specimen which we could select from these discourses. The justness of the thought and the effect of the reasoning are not unfrequently impaired by the tinsel ornaments with which they are set off.

The substance of Mr. Thayer's advice as to spelling seems to us to be included in the following sentence:—

> 'A preferable course would be to assign a portion in the reading book of each class, to be written on slates to dictation, and subsequently examined by the teachers or monitors, who, after checking any errors that might occur, should return the slates to their respective owners for correction by the books or otherwise.'

In fact, spelling, or the orthography of a language should be taught by *writing*, an opinion, we believe, that is now pretty well established, but not sufficiently put into practice.

As to defining the meanings of words, Mr. Thayer proposes several excellent methods; first, by giving orally the explanation of words as they occur to the pupil in his lesson: secondly, the pupil, after the lesson, should be required to explain such words to the teacher, and to write them on a slate as a *spelling* lesson: thirdly, a paraphrase of the story or lesson in the pupil's language, written on a slate, by which the teacher would ascertain how far the pupil comprehended what he read: fourthly, the student to be required to substitute for certain words marked by the teacher, other words which are synonymous; for this last purpose a dictionary is to be used. We do not feel quite so sure about the value of the fourth exercise, though we see some advantage in it; but with such dictionaries as are in common use, and such common teachers as use them, we are afraid the pupil would be taught to consider as synonymous many words which differ widely in meaning.

There is in this collection, a lecture by Mr. Oliver, 'On the Advantages and Defects of the Monitorial System,' which we think

contains a very fair view of the real merits of this mode of instruction. But the besetting sin of Americans, the love of fine writing, and the pedantic display of classical learning, very much diminish the value of Mr. Oliver's address. The real good sense that is in it, suffers from communion with such sentences as the following. Mr. Oliver is speaking of false quantities passing unnoticed in classes superintended by monitors, and he adds, 'let it suffice merely to say, that they were terrific enough to make the bones of Porson rattle beneath the incumbent ground, and to frighten the manes of Bentley into annihilation.' But setting aside this rant, and some nonsense about the interminable variety of Homer's dialects, Mr. Oliver has, in our opinion, clearly shown, that the monitorial system can only be used successfully in such parts of education as are of the more simple and mechanical kind. Where large numbers are taught in a limited time, we are inclined to think that the very simplest elements of knowledge may be taught in an inferior degree by the aid of the monitorial system. We say in an inferior degree, for it is absurd to suppose they can be taught as well as by an experienced teacher. The advantages of the system are, that a great number may be taught something by it, who otherwise would have no opportunity of learning anything. Again, Mr. Oliver shows, that in the teaching of arithmetic, &c., monitors may be usefully employed in the mechanical duties of inspecting, checking answers, &c. But to suppose that monitors can ever expound principles, instruct the more advanced pupils in languages, or indeed do anything beyond the duties of inspection and such as we have alluded to, we believe to be an absurdity. And we cannot conceive how any man, who knows any one subject well, and has been accustomed to teach, can labor to persuade either himself or others, that boys can teach boys. To teach anything well, a man must know much more of his subject than is contained in text books or required by his pupils. It is only from the completeness of his own knowledge that he can derive that variety of illustration, and that facility of finding suitable comparisons with the thing to be explained, which constitute a great part of the science of teaching; it is only from a full comprehension of the whole matter that he is enabled to adapt his explanations and questions to the capacity and progress of his class. The difference between a man of complete knowledge who applies himself to teaching, and a person who, as the phrase is, can teach up to a certain point, is this,—the former will certainly teach the pupils as much as they are capable of learning; the latter will just as certainly fall short of this point, and teach what he does teach with less accuracy and completeness.

Mr. Johnson's lecture on linear drawing, on the importance of making it a part of school education, and the mode of teaching it, deserves much praise, though we are not inclined to approve altogether of the order in which he has classed his lessons. On the advantage of accustoming the pupil to draw plane geometrical figures in their due proportions, there can be no doubt; it gives a degree of precision to the hand and eye which is the very foundation of

drawing. But besides drawing triangles, quadrilaterals, &c., in a certain proportion of parts, it is useful for the pupil to be able to draw lines of a definite length; for example, one inch, two inches, &c.

After the pupil has made some proficiency in this first part, Mr. J. adds, 'the simple rules of perspective are to be explained as they severally occur.' We wish the lecturer had been more explicit on this head, because there are great difficulties in explaining familiarly the principles and practice of perspective to young learners. Among the best methods, we think, are the use of a few simple solids (which Mr. J. afterwards recommends) placed on a table in various positions. The pupil should be taught to observe how the various lines are projected on the flat surface, the table; and he will thus readily learn the proper mode of delineating such solids on paper. It is a good plan perhaps, for the teacher, to draw a specimen for the pupils, from the solid which is before him. From these solids, also, the pupil will learn something of the principles of light and shade. Care should be taken that the light come only in one direction, or from one side of the room, and for this purpose, drawing by the light of a single candle is often a good exercise. Mr. Johnson recommends these models to be perfectly white, in which recommendation we fully concur. But we differ from him in recommending the delineation 'of the different human features and limbs, with the heads or whole form of animals,' as one of the early stages in his lessons. Besides this, we object to such delineations being made from copies. In our opinion the human form should never be delineated except from real objects, and as it is infinitely the most difficult branch of the art, so also it should be the last practised or attempted. Plaster busts and figures, executed often with great accuracy, can now be bought so cheap, that no school can complain of want of proper materials for this branch of the art. On the whole, we think that there are many useful suggestions in Mr. Johnson's lecture, though we do not entirely agree with him, nor always fully comprehend his meaning.

There is no lecture in the whole volume which we have read with so much pleasure, as Mr. Colburn's 'On the Teaching of Arithmetic.' It is a perfect model of what a discourse on such a subject ought to be,—plain, clear, and convincing, without any superfluous words, and without the least attempt at fine writing. Most of the principles which he endeavors to inculcate, are equally applicable to other branches of knowledge, and similar to those which have been enforced in various articles of this Journal. The following short extract will explain Mr. C.'s general views, and also serve as a specimen of his style.

'By the new system the learner commences with practical examples, in which the numbers are so small that he can easily reason upon them; and the reference to sensible objects gives him an idea at once of the kind of result which he ought to produce, and suggests to him the method of proceeding necessary to obtain it. By this he is immediately thrown upon his own resources, and is compelled to exert his own powers. At the same time, he meets with no greater difficulties than he feels himself competent to overcome. In this way, every step is accompanied with complete de-

monstration. Every new example increases his powers and his confidence; and most scholars soon acquire such a habit of thinking for themselves, that they will not be satisfied with any thing which they do not understand, in any of their studies.'

Besides the lectures which we have briefly noticed, this volume contains the 'Introductory Discourse of President Wayland of Brown University, Rhode Island;' and 'Lectures on the Infant School System, by William Russell;' on 'Lyceums and Societies for the Diffusion of Useful Knowledge, by Nehemiah Cleaveland;' on 'A Practical Method of Teaching Rhetoric, by Samuel Newman;' on 'Geometry and Algebra, by F. J. Grund;' on 'Vocal Music, by W. C. Woodbridge;' on Classical Learning, by Corn. C. Felton; and on 'The Construction and Furnishing of School Rooms, by W. J. Adams.'

Our limits will not allow us to remark particularly on these lectures, nor do we pretend to be competent judges of all the various topics discussed in them. We will simply remark, that in those passages of the lectures included in this volume, which touch slightly (and it always is slightly) on the highest departments of science and ancient learning, there is a feebleness of thought, a seeking of shelter under names and authorities, and often a kind of inaccuracy, which though not very great in degree, is a decisive proof of incomplete knowledge. In making this remark, we wish rather to point to a striking difference between the social state of America and that of old countries, than to say anything that may be construed as a disparagement of American talent. Among ourselves, owing to the division of labor being so widely extended, we find a few men of the profoundest acquirements in every branch of knowledge; yet such persons are often very limited in their general views, unable to appreciate other branches of learning, and often totally disqualified from making any practical use of what they know. In America, on the contrary, among a people naturally acute, and unfettered by many of the most unnecessary restrictions of the old world, versatility of talent and variety of acquirement, are at present more profitable than the profoundest knowledge of a small part of one subject. From the nature of the political condition of that country, a man is likely to be called on to perform more offices than one of ourselves; and the American is in general infinitely better able to qualify himself to discharge respectably the duties of a new function, than most of our own countrymen. With these opinions about some parts of these lectures, we still have formed a very favorable judgment of them in general, and we much doubt if an assembly of teachers in this country, collected from all parts of Great Britain, would produce so useful a volume.

The Introductory Discourse of President Wayland, on *The object of Intellectual Education, and the manner in which that object is to be attained,* is well worth a careful perusal. From the very nature of the subject it is not easy to enter on an examination of it in a limited space; but we can safely recommend it as containing many striking, if not original, remarks, expressed often in a forcible and

pleasing manner. The part which we most object to is p. 22, where the president is speaking of the little success that attends Latin and Greek studies in America. We are quite of the same opinion as the president as to the classical studies of America, (and we may add those of England are very little better,) but his view of the subject, as far as we can judge from the few words that he has said, is not the true one; and also, we have to complain of a sentence of fine writing. Indeed, the very mention of the *classics*, as they are called, or of an ancient name, seems to lead the Americans astray like a Will-o'-the-Wisp, and usually conducts them into some disagreeable quagmire. We feel convinced, that as Latin and Greek will continue to be taught among them, there is no remedy for the evil which we complain of, but a more thorough knowledge of the subject.

We select from President Wayland's discourse, the following excellent paragraph for the consideration of persons who aspire to be teachers, and of parents who have children to be taught.

'If the remarks already made have the least foundation in truth, we do not err in claiming for education the rank of a distinct science. It has its distinct subject, its distinct object, and is governed by its own laws. And, moreover, it has, like other sciences, its corresponding art,—the art of teaching. Now, if this be so, we would ask how any man should understand this science, any more than that of mathematics or astronomy, without ever having studied it, or having ever thought about it? If there be any such art as the art of teaching, we ask how it comes to pass that a man shall be considered fully qualified to exercise it, without a day's practice, when a similar attempt in any other art would expose him to ridicule? Henceforth I pray you, let the ridicule be somewhat more justly distributed.'

INTELLIGENCE.

DOMESTIC.

AMERICAN INSTITUTE OF INSTRUCTION.

We have just received a letter from the venerable Schwartz, the author of the History of Education, and professor of Education in the University of Heidelburg, in Germany, acknowledging the receipt of a copy of the Lectures delivered before the American Institute of Instruction, in 1830, which was forwarded by the Corresponding Secretary. We have only room to state, that he expressed deep interest in the volume, and in the evidence it affords of the zeal for the improvement of education in the United States.

We have also to announce the second volume of these Lectures, comprising those delivered before the Institute in 1830, together with the Prize Essay, and other communications on the construction of School Houses. Both volumes, we think, deserve a place in the library of the teacher, and the friend of education.

The following course of exercises for the next meeting is announced in this volume.

THIRD ANNUAL MEETING.

The third annual meeting of the INSTITUTE will be held in Boston, on Thursday, the 23d day of August next. It is hoped that the members will not only be present themselves, as heretofore, but that they will also make others, who are interested in the subject of education, acquainted with the objects of the Institute, and thus induce them to come forward and assist its efforts, with their influence and active exertions.

The committee appointed for the purpose, have not fully completed the arrangements for the next anniversary; they have made such progress, however, as leads them to believe that the exercises will be highly interesting and instructive.

The *Introductory Address* will be delivered by President QUINCY, of Harvard University.

LECTURES.

Lectures on the following subjects, will be given by the gentlemen whose mes ar e annexed.

1. Duties of School Committees. WM. B. CALHOUN, Springfield.
2. Moral Influence of the Physical Sciences. JOHN PIERPONT.
3. The mode of teaching Natural Philosophy. Prof. HALE, of Dartmouth College.
4. Physical Education. Dr. GEORGE HAYWARD, Boston.
5. The best mode of teaching the Learned Languages. BENJAMIN A. GOULD, Boston.
6. Modern Languages. Prof. TICKNOR, of Harvard University.
7. The best mode of teaching History. Prof. FISKE, of Amherst College.
8. Geography. WILLIAM C. WOODBRIDGE, Boston.
9. Rewards and Punishments in Schools. JOHN A. VAUGHAN, Hallowell, Maine.
10. Emulation. JOHN KINGSBURY, Providence, R. I.
11. Defects of Common Schools. R. I. HOWARD, Newburyport.
12. The proper mode of conducting Recitations, and the utility of Questions in text-books. WILLIAM H. SPEAR, Roxbury.
13. Discipline of Schools for Females. JAMES FURBUSH, Portland.
14. Elocution. JOHN BARBER, Westchester, Pa.
15. Mode of Teaching Arithmetic. FREDERIC EMERSON, Boston.
16 Classification of Schools. S. M. BURNSIDE, Worcester, Mass.

It is probable that Lectures on some, if not on most of the following subjects, will be delivered; but the lecturers are not yet engaged:—

1. The Philosophy of Language.
2. Geology and Mineralogy, as branches of popular education.
3. Utility and proper use of Visible Illustrations.
4. Analysis of the Powers of the Mind to be developed in the process of Education.

5. The teaching of Grammar and Composition.
6. The influence of youthful Sports and Games upon the Formation of Character.
7. Legislative aid to the cause of Education.
8. Discipline of Schools for boys.
9. The peculiar Rights and Duties of American citizens,—and the best method of teaching them.

DISCUSSIONS.

The Committee having been directed to propose questions, to be freely discussed during the next meeting of the Institute, they beg leave to offer the following. Other questions will probably be introduced by the members at the time.

1. Is it expedient to establish modes of amusement, during the periods which may be allowed for relaxation, in school hours?
2. Is a republican mode of government for schools, practicable and expedient?
3. Should children be required to commit to memory what they do not understand?
4. Is it best to attend first to a brief outline of a study, and then gradually to fill up that outline?
5. Is it profitable that a scholar should be engaged in several studies at the same time?
6. Should the principle of emulation be resorted to, in education?
7. Could the time, which is employed in the study of the ancient and foreign languages, be more profitably devoted to the English classics, and the sciences?

DISSERTATIONS.

It is hoped the members of the Institute will be mindful of the votes,* passed at the last meeting, requesting them to communicate the results of their experience for the general good. A vast amount of useful information might be thus collected. Dissertations on the following subjects are particularly requested:—

1. The best method of teaching children the meaning of words.
2. Modes of teaching the alphabet and a distinct articulation.
3. The measures to preserve the natural form, the strength and health of pupils, while engaged in their studies; especially in rela-

* INSTITUTE, *Monday, August* 29.

On motion of MR. WOODBRIDGE,

Resolved, That it be considered the duty of every member of the Institute, as his circumstances permit, to communicate the results of his experience and observations on the subjects discussed or proposed by the Institute, to the Censors to be by them published, or referred to appropriate committees, at their discretion.

BOARD OF DIRECTORS, *August* 29.

On motion of Mr. BAILEY,

Voted, That the several members of the Institute be respectfully invited to communicate such facts relating to education, and such practical method of teaching in any particular department, as may not be generally known or practised; such communications to be directed to the Recording Secretary, before the first day of August, 1832, and by him to be submitted to the Directors.

tion to postures, while studying, and the changes which may take place in postures, and the space of time in which studying may be continued without intermission.

4. The means best adapted to make children *happy* in school; and to lead them to regard the acquisition of knowledge as a pleasure, and not as a task.

PRIZE ESSAY.

By a vote of the Board of Directors, a prize of twenty dollars is offered for the best Essay *on the teaching of penmanship*; with a view to ascertain some mode by which the loss of time, incurred by the common methods of teaching, may be obviated.

Competitors are requested to send their performances to GIDEON F. THAYER, the Secretary of the Committee of Arrangements, as early as the first of August next.

It will be remembered that all Ladies, engaged in the business of Instruction, are invited to attend the exercises of the Institute free of expense.

E. BAILEY, *Chairman.*

Boston, February 12, 1832.

SURVEY OF THE COMMONWEALTH OF MASSACHUSETTS.

Two surveys of the State of Massachusetts, have been some time in progress,—a Geological Survey, by Professor Hitchcock, of Amherst College; and a Trigonometrical Survey by Colonel Stevens, an experienced Engineer. The first is already far advanced, and the second is in progress. The object of the latter is to obtain a correct and complete map of the Commonwealth. We learn from the printed documents of the Legislature, embracing a message of the Executive on the subject, together with the Reports of the Engineer, that, for these surveys, about $10,000 have been expended, and that about $5,000 more is necessary for their completion during the present year. In the progress of his labors, the Engineer has already established a *Base Line*, the first (as he claims) ever measured upon strictly scientific principles in the United States.

In his Report, Col. Stevens urges the importance of completing the work on the same principles, and with the same energy, with which it has hitherto been prosecuted.

REPORT OF THE COMMITTEE ON TRUANT ABSENCES IN BOSTON. H. J. OLIVER, CHAIRMAN.

The attention of the School Committee in Boston, has been recently called to the subject of '*Truant Absences*' from the public schools, and the proper treatment of such offences. The subject was referred to a Committee of the Board, who entered into an investigation of the matter. From their 'Report,' for which we are indebted to the Chairman, we derive the following striking, but appalling facts.

While the public schools of Boston have been the objects of un-

ceasing and anxious care, especially with those to whom their interests have been more immediately entrusted, it is to be regretted that within a few years, the number of truant boys has been increasing. This appears from the following facts. Within three years, the number of children at *primary* schools, has risen from 2,805 to 3,513, and those at *private* schools from 3,392 to 4,018 ; making a total increase of 1,334 pupils. But the number at *public* schools (say for those over seven years of age), has diminished not far from 500. The *daily absences* at some of the latter have also been from 30 to 40, and at others from 50 to 75, while at the *private* schools the number has been very trifling. In some of these instances about one third of the absent scholars are truants. In one school, there were 64 truant boys during the thirteen months ending Oct. 6, 1831. A considerable proportion of these boys are from fourteen to sixteen or seventeen years of age.

The causes of the evil appeared to be two,—a want of domestic discipline, and the enticement of vagrant, vicious boys, not connected with any school whatever. The number of those who are enticed from school by others, is very considerable, and they are objects of commiseration rather than punishment. The report contains several interesting letters from Instructors on this subject. In view of all the facts, the Committee suggest the importance of appointing an officer, who shall 'take cognizance of every child who should be found out of school in school hours ; and of idle boys who are over fourteen,' not belonging to any school. They propose, that by cooperating with parents and instructors, he should use every kind and gentle means to restore them to their respective schools, or reclaim them ; and in case of failure, should see that they are finally removed to the House of Reformatiom at South Boston. It is hoped, however, that this last act would, by the means suggested, be rendered less necessary than formerly. Since the House of Reformation was opened in September, 1826, no less than 53 truants have been sent there from the public schools alone. A large proportion of these have been effectually reformed. It is believed, however, that even this species of *reformation* may be chiefly rendered unnecessary, by the *preventive* measures recommended by the Report, and by the Farm School, now contemplated in this vicinity.

PHILADELPHIA INSTITUTE.

A number of benevolent individuals in the city of Philadelphia, a little more than a year ago, formed themselves into an association, under the name of the *Philadelphia Institute*. Their object was to furnish the means of religious, moral, and literary improvement to apprentices, by lectures and other appropriate means. From the last Annual Report of the Association, as published in a Philadelphia paper, we obtain the following facts :

Soon after the commencement of a series of Lectures on religious subjects, a Reading Room was established. The terms of admission to this reading room are fifty cents a year. The number of members is already 247, who have access to the room every evening,

until half past nine o'clock, except Sundays and Wednesdays. They are furnished, gratuitously, with nearly all the daily city journals, and with several out of the city, and with several interesting monthly and quarterly periodicals. The whole number of these is 34; besides which they pay for two more. The number of volumes, some of them valuable works, which have been gratuitously placed upon their shelves is 607.

In addition to these means of improvement, gratuitous Lectures on scientific subjects, adapted to the capacities of young men, with experiments, have been delivered every Thursday evening. Great interest has been taken in these lectures, but it was found necessary to limit the attendance to 400. The whole plan has been productive of great good, and the Institute, though chiefly dependent on benevolent individuals for support, promises to flourish.

FRIENDS' CENTRAL SCHOOL, NEAR PHILADELPHIA.

The managers of Friends' Central School Association, have purchased an eligible site for the institution in Haverford Township, about eight miles west of Philadelphia, near the line of the Columbia rail-road, and expect to complete the necessary buildings, and open the school in the course of the ensuing year. The following are intended to be the leading features of the institution, as described in '*The Friend*', an interesting Literary and Religious Journal of Philadelphia.

I. The students of this institution shall be Friends, or the children of Friends.

II. The full course of instruction will embrace a period of four years, and include the Latin and Greek languages, ancient and modern literature, mental and moral science, mathematics and natural philosophy.

III. No student will be admitted into the school for less than one year.

IV. The students will be arranged according to their proficiency, into four classes, and previously to their admission into either of these, they shall undergo an examination by the teacher, in the following preparatory studies, to wit, English, Latin and Greek Grammar, Cæsar de Bello Gallico, the Gospel of St. John, in the original Greek, geography, arithmetic, algebra, as far as simple equations inclusive.

V. For the accommodation of parents, who cannot conveniently have their children instructed elsewhere in all the studies, last enumerated, a fifth or preparatory class will be received, in order that such children, may have the opportunity of acquiring the requisite attainments with as little delay as practicable.

VI. The students will be carefully instructed in the fundamental doctrines of Christianity as held by our religious Society, and in the nature and ground of our Christian testimonies, and their deportment will be required to be consistent therewith.

LA GRANGE METHODIST COLLEGE.

This is situated a few miles from Florence, Ala. at the head of steam boat navigation, on the Tennessee river; and its location is high and healthy. It has been two years in operation. The faculty consists of a Professor of Mathematics snd Natural Philosophy, a Professor of Ancient and Modern Languages, and a Tutor. There is also a Superintendent.

The cost of tuition, board, lodging, washing, fuel, &c. and the extra charges, do not exceed $58 50 a *session*. A large additional Building has been recently erected, and the nucleus of a Library, and of a Mathematical and Philosophical Apparatus, has been procured. It is in contemplation to enlarge these, and to furnish forthwith a Chemical apparatus; but the Institution is suffering for want of funds.

EDUCATION IN MARYLAND.

From a late Report of the Committee of Ways and Means, in the Legislature of Maryland, for which we are indebted to the kindness of the Chairman, Mr. Teackle, we derive the following facts in regard to the amount and condition of the School Fund in that State, and the subject of Education in general.

The whole amount of public funds, for the support of common schools, in the State of Maryland, Dec. 1, 1831, was $142,063 76. This sum, however, includes $47,293 66, which belongs to different counties, for the education of indigent children, and is usually known by the name of the Free-school fund.

In addition to this, $5000 is annually appropriated by way of donation, to the University of Maryland, $13,800 to other Colleges, Academies, snd Schools, and $3500 for the support of the Indigent Deaf and Dumb. We hope that in this, and every state of our free country, the distinction, in public school laws, between the rich and the poor, will be abolished.

FLORIDA EDUCATION SOCIETY.

We learn from a kind correspondent, that this society, of whose formation and object we gave an account several months ago, has lost several of its most active and influential members. Still, the following plan is intended to be pursued. Five individuals have agreed, if it can be done at an expense within their means, to purchase a small tract of land, and form a small Manual Labor School, somewhere in the neighborhood of Tallahassee. A teacher is to be employed to take charge of a *limited* number of pupils; suitable buildings are to be erected for the accommodation of the teacher and pupils, who are to board together, with as little connection as possible with the inhabitants in the vicinity. The pupils will be required to devote a certain number of hours daily, to agricultural and mechanical employments of the simplest kinds. No pupil will be admitted except with the consent of the teacher and each of the proprietors; nor suffered to remain in the school, unless he submits to all its regulations. The studies at the commencement, are to be confined to the usual branches of a good English education, including mechanics, botany, chemistry, &c.

EDUCATION OF MECHANICS AND CHILDREN IN MANUFACTORIES.

We are gratified to perceive that measures have been taken to ascertain what provision is made for the instruction of the numerous children in our manufactories. Without great vigilance on this subject, the next generation will contain a large number of mere *rational machines*.

It is no less gratifying to see the many efforts now made, to procure and diffuse information, among the mechanics and artizans of our country, both by themselves and their friends. Several courses of lectures have been given in Boston, during the last winter, particularly for their benefit. But we are most interested in the efforts for *self-education*, which are increasing, of which we were kindly invited to witness an example, in the Boston Mechanics' Lyceum. A lecture was given on the properties of Air, by five members of the Lyceum, each presenting a division of the subject, and illustrating it by experiments, with a simplicity and distinctness, well adapted to the object; and this we consider the highest praise. Other exercises in composition and elocution filled up the evening in an agreeable manner, and would have been well received in any society of the kind.

This is *the true plan* for improvement. 'Teaching we learn;' and we should rejoice to see every citizen of the United States engaged as a volunteer *monitor and pupil*, in some *social school of mutual instruction*.

NATIONAL LYCEUM.

The annual meeting of the American Lyceum will be held in New York on Friday, May 4. Delegations are expected from most parts of the United States, and communications from gentlemen appointed for that purpose.

FOREIGN.

ELEMENTARY EDUCATION IN LOWER CANADA.

A bill has recently passed in the Legislature of Lower Canada for the promotion of Elementary Education, of which the following is an abstract, as derived from the Montreal Gazette.

'Twenty pounds per annum to be allowed to one School in each School District, as laid off by the School Visitors, and for one Female School in each District in which there is a Roman Catholic church or chapel. Five Trustees for each District to be elected on second Monday in June by heads of families for two years. Trustees authorized to take and hold property for Schools, appoint teachers, and have the direction of the Schools, and to account to Meetings for election of their successors. Teachers to be qualified after examination before the curate or minister, the Senior Justice of the Peace, and the commanding officer of militia of the place. The Government allowance not to be paid unless the teacher is

found qualified by the County Visitors, and have kept open school from nine to twelve and from one till four o'clock, at the rate of one hundred and ninety days in the year, with at least twenty scholars between five and fifteen years old, at a rate not exceeding 2s. per month each; and a public examination have been had after due notice, and the school been visited by the County Visitors, and they have certified that the school is properly conducted. School Master to keep a Journal of the attendance of the scholars, according to a form furnished, and a Book of Entries of every thing that regards the school, for public inspection. Children to be taught in classes, and none over the age to be taught in the school during the school hours. Trustees may place in each school, not exceeding ten children of poor parents having more than one child, and one of them being at school and paying for his schooling. The members of the legislative council and the members for each county, the resident clergymen, the Justices of the Peace and senior officer of militia of the place, to be school Visitors, and to report the best site for a superior school in each county. School Returns, signed by trustees and teacher, and Visitor's certificates, to be sent to the member for the county, who is to make out a General Return for the county, to be forwarded to the Governor's Secretary, who is to issue a Pay List in favor of the Trustees of each School District, the whole according to forms given in the Bill and to be furnished in blank. Act without limitation of duration, but the allowance is made only for the two ensuing years.

KING'S COLLEGE, LONDON.

This institution was opened in the presence of the Council, but in a very unostentatious manner, with the performance of the afternoon service, a discourse from the Bishop of London, and an address from the Principal (the Rev. W. Otter), on Saturday, the 8th of October last. The medical school was opened on the following Monday; and the senior department (the courses of which are assimilated to those of Oxford and Cambridge), as well as the school, on the 18th of the same month. Up to the present time, its progress has been very gratifying; and no less so the attention of the students to their religious duties, an acquaintance with which forms the corner-stone of the design. The number entered, either for the general course of education, or for special lectures, already amounts to nearly five hundred.—*London Quarterly Journal.*

THE UNIVERSITY OF DURHAM.

The following prospectus has been issued:—The government to be vested in the Dean and Chapter, the Bishop being Visitor. A chief Officer of the College or University to be appointed, with the title of Warden; to whom will be committed the ordinary discipline.

Professors—1. Divinity and Ecclesiastical History; 2. Greek and Classical Literature; 3. Mathematics and Natural Philosophy. *Readers*—1. Law; 2. Medicine; 3. History, Ancient and Modern.

To these may be added, Readers in other branches of literature or science, as opportunities offer or circumstances require.

Teachers of Modern Languages, especially French and German.

Tutors—1. Senior Tutor and Censor; 2. Junior Tutor and Censor.

Each to superintend the studies of their respective pupils, and to have the care of their general conduct.—*Ib.*

AGRICULTURAL SCHOOL FOR THE POOR IN SWITZERLAND.

Mr. Vernet, (late Syndic) of Geneva, has a large estate called Carra, on which a school of this description has existed for the last ten years. It is under the care of M. Gerhardt, who founded the school for the poor at Hofwyl.* None but entirely destitute children, such as would not have received any, or, if any, the most wretched kind of education, are admitted into it; they are carefully educated until they reach the age of twenty, are employed constantly in various pursuits connected with agriculture and mechanics, and are thus fitted for filling the situations of workmen, domestic servants, and agricultural laborers. There are forty acres of meadows, arable land, and garden ground, entirely cultivated by them; and thirty of the children belonging to the school are maintained by the voluntary donations of the inhabitants of Geneva, at a cost of two hundred and fifty pounds per annum; though it should be observed, the labor of the children themselves produces as much as a moiety of that amount, Independently of the value of the food raised on the spot, the annual expense of their maintenance does not exceed eighty pounds !—*Ib.*

NEW PUBLICATIONS.

Journal of Instruction; conducted by the Philadelphia Association of Teachers. 4to. pp. 8. Published semi-monthly by H. H. Porter. Philadelphia.

The Teacher's Manual for instructing in English Grammar. By Asa Rand. Re-published from the Education Reporter, with Amendments and Additions. Boston. Richardson, Lord & Holbrook. 18mo. pp. 90.

Bible Biography for Sunday and other Schools, and Families. Boston. Munroe & Francis. 18mo. pp. 122.

The Child's Own Book of American Geography. By the Author of Peter Parley's Tales; with sixteen Engravings and eighteen Maps. Boston. Carter & Hendee, and Waitt & Dow. 18mo. pp. 64.

The Young Mechanic; conducted by an Association of Practical Mechanics. Vol. I. Nos. 1 and 2. Boston. Light & Harris, publishers.

A Historical Description of the First Public School in Hartford, Conn.; now under the superintendence of J. Olney, A. M.; with a particular account of its Methods of Instruction and Discipline; accompanied by General Remarks on Common Schools. By Wm. A. Alcott. Hartford. D. F. Robinson & Co. 12mo. pp. 102.

* Mr. Gerhadt was *a pupil* in the Agricultural School at Hofwyl, which was *founded* by Fellenberg, and of which Vehrli has always been the teacher. Ed. Annals.

First Book of the Fine and Useful Arts, for the use of Schools and Lyceums. Compiled by Marshal S. Perry, M. D. Boston. Carter & Hendee. 1832. 12mo. pp. 126.

The Grammatical Assistant; containing Definitions in Etymology; Rules of Syntax, and Selections for Parsing. By S. R. Hall. Springfield. Published by Merriam, Little & Co. 1832. 12mo. pp. 132.

Biography of Self taught Men; with an Introductory Essay. By B. B. Edwards. 'Per angusta ad augusta.' Boston. Perkins & Marvin. 1832. 12mo. pp. 312.

The Introductory Discourse and the Lectures delivered before the American Institute of Instruction in Boston, August, 1831. To which is added, an Essay on the Construction of School Houses, with Plans. Published under the Direction of the Board of Censors. Boston. Hilliard, Gray, Little & Wilkins, and Richardson, Lord & Holbrook. 1832. 8vo. pp. 298.

English Grammar on the Productive System; a Method of Instruction, recently adopted in Germany and Switzerland in the place of the Inductive System.* Designed for Schools and Academies. Richardson, Lord & Holbrook. 12mo. pp. 204.

Guy's Elements of Astronomy, and an Abridgement of Keith's New Treatise on the Use of the Globes. Philadelphia. Key & Meikle.

Syllabus de la Grammaire Italienne. Par H. W. Longfellow. Boston. Gray and Bowen. 12mo. pp. 104.

A Manual of Hebrew and English Lexicon, including the Biblical Chaldee; designed particularly for Beginners. By Josiah W. Gibbs, A. M. Second Edition, Revised and Enlarged. New Haven. H. Howe. 8vo. pp. 236.

The Child's Instructer, or Lessons on Common Things. By S. R. Hall. Andover. Flagg & Gould. 18mo. pp. 140.

English Grammar in Lectures. By L. F. Hamblin. Boston. Munroe & Francis. 12mo. pp. 108.

A Grammar of the Greek Language. By Benjamin Fiske. Second Edition. Boston. Hilliard, Gray, Little & Wilkins. 12mo. pp. 263.

A Practical Grammar of the German Language. By Charles Follen, Professor of the German Language and Modern Literature in Harvard University. Second Edition. Boston. Hilliard, Gray, Little & Wilkins. 12mo. pp. 278.

Sequel to the Spelling book. By S. T. Worcester. Boston. Hilliard, Gray, Little & Wilkins. 12mo. pp. 128.

Decimi Junii Juvenalis et Auli Persii Flacci Satiræ Expurgatæ Notis Illustratæ. Curavit F. P. Leverett. Bostoniæ. Hilliard, Gray, Little et Wilkins. 12mo. pp. 252.

Jacob's Latin Reader. Part II. With English Notes; for the Use of Schools and Academies. Boston. Hilliard, Gray, Little & Wilkins. 12mo. pp. 184.

Elements of Geometry. By A. M. Legendre. Translated from the French, for the Use of the Students at Harvard University. By John Farrar. New Edition. Improved and Enlarged. 8vo. pp. 235.

Elements of Algebra. By Bowdon. Translated from the French, for the Use of Colleges and Schools. Boston. Hilliard, Gray, Little & Wilkins. 8vo. pp. 304.

American Moral Tales; for Young Persons. By the Author of 'Evening Hours,' 'Conversations on Common Things,' &c. Boston. L. C. Bowles and B. H. Greene. 18mo. pp. 281.

* This title implies a distinction in these systems by no means correct. The Productive System of Education *involves* the *Inductive Method of Instruction*, as an *essential part*,—as will appear in the extract from the 'Annals,' published in the preface.

Days of Childhood. By the Author of 'Sophia Morton.' Boston. L. C. Bowles and B. H. Greene. 16mo. pp. 121.

The Trials of a School Girl. By the Author of 'Days of Childhood.' Boston. L, C. Bowles and B. H. Greene. 18mo. pp. 134.

The Friends; a True Tale of Woe and Joy; from the East. Boston. Lincoln & Edmands. 18mo. pp. 178.

The Child's Annual; or Stories Instructive and Entertaining; with twelve Plates. By a Lady. Philadelphia. T. T. Ash. 18mo. pp. 190.

Chit-Chat; or Short Stories in Short Words. By the Author of 'Always Happy.' Philadelphia. T. T. Ash. 16mo. pp. 176.

Memoir of Addison Pinneo, who died in Hanover, (N. H.) September 17, 1831, aged ten years. Boston. Perkins & Marvin. 18mo. pp. 79.

Stories from Common Life. Boston. Carter & Hendee. 16mo. pp 127.

Memoir of Mary Lothrop. Boston. Perkins & Marvin. 18mo. pp 103.

Moral Stories. By the Author of 'Isabella.' Boston. Leonard C. Bowles 18mo. pp. 146.

Isabella; or Filial Affection. A Tale. Second Edition. Boston. Leonard C. Bowles. 18mo. pp. 119.

Tales for Youth. By the Author of 'Days of Childhood.' Boston. Leonard C. Bowles. 18mo. pp. 96.

The Beatitudes. By the Author of 'Lessons without Books.' Second Edition. Boston. Leonard C. Bowles. 18mo. pp. 106.

Encyclopedia Americana; being a Popular Dictionary of the Arts and Sciences. Edited by Francis Lieber, assisted by E. Wigglesworth and T. G. Bradford. Volume IX. Philadelphia. Carey & Lea. 8vo. pp. 592.

A New Grammar of the English Language. New York. Collins & Hannay. 12mo. pp. 78.

The Naturalist; containing Treatises on Natural History, Chemistry, Domestic and Rural Economy, &c. &c. Edited by D. J. Browne. Boston. Pierce & Parker. 8vo. pp. 389.

Essay on the Construction of School Houses, to which was awarded the Prize offered by the American Institute of Instruction, August, 1831. By William A. Alcott. Boston. Hilliard, Gray, Little & Wilkins. 8vo. pp 66.

Knowledge for the People, or the Plain Why and Because. Nos. 2, 3, 4, 5, and 6. Zoology, Origins and Antiquities, Birds, Popular Chemistry, Sports, Pastimes and Superstitions. By John Timbs, Editor of Laconics, &c. Boston. Lilly & Waitt. 18mo.

Geological Manual. By H. T. de la Beche. 8vo. With numerous Wood Cuts.

A Short View of the Whole Scripture History; with a Continuation of the Jewish Affairs from the Old Testament, to the Time of Christ, and an Account of the Chief Prophecies relating to him. By Isaac Watts, D. D. Revised and Enlarged, by Rev. R. C. Thimeall. New York. H. C. Sleight. 12mo. pp. 506.

Elements of the Greek Language, exhibited in New Rules made Easy to the Memory, by their Brevity; being a Translation of Dr. Moore's Celebrated Greek Grammar; with large Additions and Improvements from the latest Editions. By Rev. Peter Bullions. New York. Collins & Hannay. 12mo. pp. 408.

American Library of Useful Knowledge. Volume IV. Containing Dr. Lardner's Treatise on Hydrostatics and Pneumatics; and Lord Brougham's Account of Lord Bacon's Novam Organum. Boston. Stimpson & Clapp. 12mo. pp. 334.

ART. I.—COMMON SCHOOLS OF CONNECTICUT.

In a former article we have given an account of the Common School System of Connecticut. In examining the reports there alluded to, we find very ample materials for a description of the schools themselves, which will shew the ultimate effects of the system, as now executed. The defects mentioned are such as are very common,—as stand in urgent need of correction in a very large number of our schools *throughout the country*. We do not know that those who are concerned, can be more effectually led to perceive them among themselves, than by presenting them, as these and other documents satisfy us that they exist in a *large proportion of the common schools of Connecticut*, and as they are stated to exist elsewhere—earnestly soliciting every teacher, and school visitor, and parent, to inquire whether the same or equal defects are not found in their schools. One of our correspondents in a county of Massachusetts leads us to suppose a similar state of things there. The public papers frequently advert to the same subject, and in the same spirit. A newspaper in Maine, speaks of their schools as in a very bad condition. The New York Convention of Teachers in 1831, gave a similar account of the schools of that state. Rhode Island, we are assured, is at least in no better condition. The report of the school societies in New Jersey and Pennsylvania indicate a state of things certainly no more encouraging; and the "old field schools" of the south, and the loud demands of the west, are sad indications of the defects which exist in those regions of country.

While then much has been done—much is now done—to advance the cause of education, it must not be forgotten that there are great and serious evils yet to be remedied, and that the number of schools, where the best mode of instruction and education are adopted, is still small. We publish the following statements, prepared by our request, from the reports by a gentleman who has extensive opportunities of observation, not as a reproach to a single state, but as an example of the evils which do exist in a multitude of our schools, and which must be guarded against every where, in order to accomplish any thing important for the cause of common education. Blessed, as we undoubtedly are, with means of instruction, beyond most other nations of the earth, we have *more* to do, in order to maintain the character we have acquired, and preserve the privileges we possess.

MR EDITOR—In compliance with your request, I now present you with an account of the state of common schools in Connecticut, as derived from the reports, and from much observation and inquiry on these subjects, in the hope that it may lead to examination elsewhere, and to the discovery and remedy of similar defects, which I have seen to a great extent in the schools of other states.

AN OBSERVER.

The usual hours of instruction in the schools, are from nine to twelve o'clock in the forenoon, and from one to four in the afternoon, with a recess of from five to fifteen minutes during each half day. In some of the cities and large towns, this arrangement is varied, but the whole amount of time devoted to study is the same. There is a vacation for one Saturday afternoon of each week, or for a whole Saturday once in two weeks, and in a few instances the school closes an hour earlier than usual on each Wednesday.

Spelling, Reading, Writing, and Arithmetic are taught in nearly every school. Geography and Grammar have within a few years been

introduced very extensively, but in many places not without great opposition. Even Arithmetic, until within a few years, was excluded from many schools during the day, and only permitted to be taught in the evening schools. Grammar, and Geography were opposed, but with less violence; and it is worthy of remark that an additional higher branch can now be introduced into a school with far less difficulty than formerly. No other branch has been admitted with so much reluctance, notwithstanding it obvious utility, as Arithmetic. Some approved religious catechism, was formerly taught at the close of each week, but since the introduction of Sunday schools, this practice has been gradually disappearing. In some of the large towns, or at least in their *central* schools, Composition, History, Rhetoric, and in a few instances, Natural Philosophy, Chemistry, Surveying, Book Keeping, and Elocution are taught.

When the report was made to the Society for the improvement of common schools, there were in use in Connecticut, *eight* kinds of Spelling Books, *twentynine* Reading books, *eight* Arithmetics, six Grammars, *ten* Geographies, and *five* Histories. Those, however, in most common use were Webster's Spelling Book, Murray's English Reader, and Bingham's American Preceptor, and Columbian Orator, Daboll's Arithmetic, Murray's Grammar, Woodbridge's and Morse's Geography, and Goodrich's and Butler's History. The number of *different* books in use, has probably been doubled since the above report.

The selection of school books, is sometimes made by the teachers, sometimes by the board of visitors; but more commonly by chance, rather than the choice of any one. The parents send such books to school as they happen to possess, and the pupils use such as are the most numerous. Most of them are quite beyond their capacities.

The *Alphabet* is usually taught in course, beginning, at each lesson, with the capital A, and proceeding to &, and some teachers go through with the row of small ones, and also the double letters at the same time. Others make it a part of their plan to invert this order, beginning with the bottom of each row, and ending at the top; and others still, teach them promiscuously. The teacher points to each letter, and requires the child to repeat its name after him, and this is done from day to day, till the child can recollect them in their order and place. There are two lessons in each half day; and during the rest of the time the child is compelled to sit still without employment.

The time usually spent in learning the alphabet varies from two to four months. A few learn it in six weeks, and a small number are kept on it from six months to a year. After all this, however, the majority of the pupils cannot be said to *know their letters*, for when they come to see them arranged in a manner different from that of the alphabet, that is, in syllables, they are unable to recollect all of their names, and are in effect compelled to learn them over again.

When the alphabet is acquired, the next step is to reading words, and *Spelling* them. Some instructors require their pupils in the first place, to read through nearly all the tables of words in the spelling book. But in a majority of instances, after reading a few words, the teacher

takes the book, pronounces the words, and the pupil, with more or less aid, spells them. In either case, by hearing the higher classes in the school spell them from day to day, and by having his attention less directed to reading than spelling, he learns to spell words much faster than he learns to read them. But he learns mechanically; for he rarely connects or associates a single *idea* with a word, any more than if he were committing to memory tables of Latin or Greek. It is in this way that we are to account for the fact, that on visiting a school, the pupils are frequently found able to spell by column nearly all the words of the book, while the best of them will misspell a great number of words, when they attempt to compose a *letter*, or *write from dictation*. Defining is very much neglected throughout the state. Few schools pay any attention at all to the subject. A certain number of columns is usually assigned as a spelling lesson, which the pupils are required to study over and over; and, at a certain hour, the teacher pronounces them with as much rapidity as possible. The pupil is generally allowed to spell at a word but once; if he errs, the one who is next in the class spells it if he can, and '*goes above him.*' Where any attention is paid to definitions it is merely to commit them to memory, as they stand in the *definer* or *dictionary*. These definitions themselves, are generally quite as unintelligible to children as the original word, being mere synonymes.

What is called the Introduction to the Spelling Book, (Webster's) is now taught in a majority of our schools. It is committed to memory by the oldest classes, and frequently recited; but it is seldom understood. During each vacation, it is partly or wholly forgotten, and as often begun anew. Children may even be found who have committed to memory their Grammar, their Geography and the Introduction to the Spelling Book, half a dozen times each, who are yet no wiser for practical purposes than before. The pupil is indeed taught to '*key the words*,' as it is called, but this merely consists in telling what sound the vowel of the accented syllable has, without referring to the sounds of any of the rest.

Reading, as most commonly conducted, consists in pronouncing correctly the *words* of a given sentence, verse, or paragraph. With larger classes, half an hour is sometimes spent in this manner. In some instances, the pupils are taught to observe, with a measured accuracy, the pauses which occur, and still more rarely, to imitate the inflections, tones, and emphasis of the teacher. The number of teachers who make any considerable effort to have their pupils 'read as they talk' is but small, though probably increasing. Leavitt's Easy Lessons, wherever introduced, has afforded valuable hints on this subject to teachers. This with one or two other reading books which children can in part understand, has already done much good in the community, and is destined to accomplish much more.

Writing is much neglected. The pupils are often furnished with paper and ink of a very inferior quality, and generally they receive very little effective instruction. The teacher 'sets a copy,' or furnishes the pupil with a copy-slip, makes him a pen, and then, in the midst of a multiplicity of other employments, after giving him a few general

directions, is obliged to leave him to hold his pen and choose the position he pleases. A few schools in the state are furnished by the Committee with paper, quills, and ink, of the best quality, (the paper carefully ruled,) and with the most obvious advantage.

Arithmetic is generally taught by putting Daboll's Assistant into the hands of the pupils, and requiring them to *commit the rules to memory*, and *perform the sums*. In doing this, the great object of the pupil seems to be to *get through the book*, rather than to understand it; and what he does not seek, he will not be apt to obtain. Colburn's Mental Arithmetic is beginning to come into use, but it has usually been taught in a manner by far too mechanical.

Grammar and Geography are *committed to memory* rather than *taught*, for after years of study in those schools where they are permitted, the pupils often have little or no practical knowledge of either, especially the former. This is partly owing to the fact that the books themselves are not usually adapted to the pupil's capacity, partly to the ignorance or inexperience of the teacher; but it partly arises from the want of system. It is by no means uncommon, on entering a school, to find the instructor attempting to hear a class read, to set copies, mend pens, examine some of their slates, and preserve order, all at a time. In a few schools, such a division of the time has been made, that only one branch is taught at once. This change, whenever adopted, has been productive of the most satisfactory results.

In the study of geography, maps and atlases are now generally used; but until within a few years, there were numerous exceptions. The books used, as above stated, are generally such as the pupils happen to possess; and of so many different kinds, and editions, as to give rise to much trouble, both to pupil and teacher.

Globes, blackboards, and apparatus, are almost unknown in the district schools of Connecticut. In the few instances where they have been introduced, their *utility* and *economy* has been satisfactorily proved; but of the few who have seen or heard of them, the greater part dread expense, and fear innovation. There is, in fact, a striking deficiency of books of any kind. In a few of the schools, not more than one third, or one fourth of the scholars have even spelling books, and there are few, if any, so well furnished as entirely to exclude the necessity of borrowing.

But the order of the exercises is objectionable, even in most of the best schools. The morning is devoted to reading and writing, which are branches by no means demanding (at least, as they are now taught) any considerable mental effort; while arithmetic, grammar, geography, &c., which require much hard thinking, are deferred to a later hour. Another evil exists. The smaller pupils are frequently instructed last; that is, not until they have been in the school an hour or two, and have become fatigued and impatient of restraint.

Nothing is more important than to provide pupils with constant and pleasant employment. If they are not usefully employed, they will be doing mischief almost of course; and no means can be effective in governing a school, without keeping the pupils occupied.

While, however, a few instructors adopt this principle, and act ac-

cordingly, the mass of the smaller pupils in the schools are almost constantly without any employment. It follows that much of the teacher's time must be wasted in keeping them out of mischief, or punishing them for doing it; besides involving an immense loss to the pupil, whose time *might* be spent in acquiring knowledge.

In short, the great object *seems* to be to go through with a certain amount of *processes*, and commit to memory a certain amount of words and sentences, in the various branches, with a kind of confused idea that knowledge will be the necessary result. The number of children who are trained to *think*,—to *teach themselves*, and to study *things*, rather than *receive* into their minds a mass of *words, which they cannot understand*, or *ideas which they know not how to use or apply*, is by no means large.

Although mild means of government are more common than formerly, yet the severer measures still to a very great extent prevail. Of *ten* schools in a certain society, in the summer of 1830, *rods* were kept in view in *seven*, and a ferule in *one*. The fear of punishment is certainly the principal motive used to enforce good behaviour; as the rewards which are offered are generally out of the reach of any but a few of the best minds. As motives to induce attention to study, emulation in its most objectionable forms, and the fear of punishment, are most commonly employed. A few instructors appeal to their desire of pleasing their parents and teachers, and a still smaller number endeavor to implant the love of knowledge for its own sake, and present no other motive. I have known one or two instances of the latter kind, which were attended with the most complete success; but they are extremely rare.

Health is greatly overlooked. The small pupils are required to sit on benches without backs, and those who write, sit at desks quite too high. Both these evils result in great injury to the spine, and some of the internal organs of the body, which will sooner or later be felt, even if the cause should be unknown or forgotten. It is gratifying to find, however, that in some parts of the state, these evils are beginning to be remedied. Seats with backs are ceasing to be wondered at; desks which are much lower than formerly, and entirely separate from each other, are occasionally found; and the public sentiment is in many places entirely in their favor, as it is obviously a matter of *economy*. Still, it is customary to keep the pupils sitting too long at once. They ought to stand occasionally, or march around the room; and they should be required to exercise a few minutes in the open air, once an hour, at least. But their health is often exposed by being permitted to come into the house when excessively heated by exercise, raise a window, and sit exposed to the current of air passing through it; or, what is almost equally injurious, drink large quantities of very cold water. The pupils are often in a profuse perspiration when they leave the school at its close towards evening, and are thus exposed to colds, and the long list of diseases which follow in their train.

There are few school Libraries in Connecticut. I have seen *two* or *three*, but they were furnished solely at the expense of the teacher. The school library recently burned in one of the school houses in

New York was valued at $600. There are not far from 200 School Societies in Connecticut, embracing from 1500 to 1800 districts, while I am not informed of the existence of more than one library furnished by the proprietors of the school, in the whole number. Instead of $600, in a single school, I believe the whole value of all the common school libraries in the state would not, in 1831, exceed $60.

Of the numerous works on Education, which have appeared within a few years, some of them truly valuable, few are read by parents or instructors, even by those who admit the importance and the necessity of elevating the condition of primary schools. Still more rarely do they gain access to any periodicals devoted to this subject.

In regard to moral and religious instruction, little can be said. Although there are some sad exceptions, the character of the teachers is generally good, so that the pupils may derive benefit from their example. Little direct moral or religious instruction is given except by means of catechisms; and this exercise, as I have already observed, is now uncommon. The Bible is generally *read* once a day in school, but in most cases it is merely as a *reading book;* and it is neither reverenced, nor generally understood. Connected with this subject the report to which you have alluded states a fact which ought not to be forgotten, that 'for many years the instance has not been known of attention to the department of religious instruction in any school, where that school has not furnished evidence of *being well regulated.*' If it be true, as many parents say, that our common schools are becoming dangerous to the morals of children, and if at the same time religious instruction be obviously disappearing, it should be our earnest inquiry, not merely as friends of education, but as the friends of our country, and her dearest institutions and rights, whether the one may not be the natural result and consequence of the other. I would not, for a moment, propose the question whether *Theology* ought to be taught in our schools. Against this I should be among the foremost to protest. The question is merely whether as a matter of policy or safety to the community, the *study* of the Bible, shall be excluded from a child's course of instruction during six days out of seven of his life. What inference must he draw from this, concerning the importance of this book, compared with others on which he is obliged to spend so much time and labor?

Art. II.—Conventions of Teachers.

We have frequently expressed our conviction of the importance of Conventions of Teachers, as affording that opportunity for mutual improvement, by the interchange of opinions and experience, which is found so useful on every other subject; and as a means of elevating the character of a profession, which, in our estimation, ranks among the most important and honorable.

We believe that, as in other cases of the kind where such important objects are to be effected, every *preparation* should be made to render them useful; and we cannot discharge our duty on this subject without noticing the dangers of an opposite course. We feel bound therefore to insert the following communication, which we have received from a quarter deserving much respect.

[For the Annals of Education.]

Mr Editor—Having attended a Convention of Teachers the present week, I am led to make two or three inquiries, which seem to me important. Can the interest in meetings of this kind be continued, among instructors, if there is a failure in making suitable arrangements? If all the exercises are left to be decided by the impulse of the moment, can much good result from the meeting? Ought not a list of subjects to be prepared and taken up in their order; and ought not speakers or lecturers to be appointed or engaged previously? Is it right to occupy the time of a hundred individuals, with the discussion of *what subjects* which shall be introduced into the exercises?

It seems to me, Sir, that system and arrangement are indispensable to the success of every popular meeting, and that the disappointment which must result from a neglect of these, will be a very serious evil to the cause designed to be promoted.

I am disposed to think that conventions of teachers ought not to be called in any case, where every necessary preparation is not made to render them both interesting and useful. Those who attend them at considerable expense of time and money, have a right to expect this, and ought not to be disappointed.

It is not my intention to imply that good results will not be realized by the late meeting; but I do wish to ask, if much greater good might not have been secured, by more systematic preparation for it?

A Teacher.

The fact that no plan was formed, and no preparations made, prevented our taking any part in the convention, except by a few remarks on two occasions; and particular circumstances prevented our *attending* it regularly, as we designed. We have therefore solicited from a gentleman present an account of the meeting, which we subjoin, as the best answer to these inquiries.

Mr Editor—About the middle of March notice was given, through the papers, that there would be, during the first week in

April, a convention of teachers in Boston. Accordingly, on Monday of that week, there assembled at the State-house, from fifty to seventy-five ladies, and, perhaps, a dozen gentlemen. No one seemed to know the object of the meeting, or by what authority it was called. After a few remarks from Mr Holbrook, the meeting was adjourned. The next day more gentlemen were present, and in the course of the meeting, the number increased to thirty or forty.

There was no chairman or secretary till Tuesday evening, and no secretary much of the time afterwards. The records of the meeting are, of course, very imperfect, and whatever report is made of the proceedings, must be chiefly from memory.

Mr Holbrook first exhibited interesting specimens of map drawing, writing, and needlework, from the Monitorial Schools of New York, and recommended that a modification of the Monitorial system be introduced into our common schools. The subject underwent considerable discussion, in the course of which, teachers were happily cautioned not to introduce it rashly, lest they should bring ruin upon their schools and disgrace upon the system.

The methods of instruction and discipline of infant schools were then proposed; but although the subject was before the convention a long time, it was not fully and thoroughly discussed. The proper use of the Bible in schools, also was, for some time, the subject of similar desultory remarks. Geology and the use of apparatus were likewise introduced, and geological specimens were presented to the teachers by Mr Holbrook.

An interesting communication was received on the subject of music, and the teachers were invited to visit the singing school of Mr Mason, in which the pupils are taught on the Swiss inductive plan. Much evidence was given that it is practicable to teach all children to sing. The convention was invited on one evening to attend a lecture on education at the Boston Lyceum; and one afternoon was occupied with statements, by Mr Holbrook, on the state of education and the means of advancing it, in the West, in which many interesting facts were mentioned.

In addition to what was said by members of the convention, some brief but excellent remarks were made by gentlemen accidentally present, who were called upon by the chair.

On the whole many important observations were made, and many hints were given, which will, no doubt, produce valuable results. But crude and incorrect ideas were also thrown out, which were suffered to pass unrefuted, and which if carried into practice by teachers, may have a pernicious influence upon hundreds of children.

Many teachers complained that there was not more done. It is true, that much time was wasted; much that was said was lost, and much misunderstood for want of previous arrangements. Teachers have a right to complain. They cannot be expected to go ten, twenty, or perhaps fifty miles, to hear extemporaneous discussions on subjects of such moment as the management of infant schools, the monitorial system, and the use of the Bible in schools. When such subjects are introduced, they have a right to expect they will be thor-

oughly discussed. They do expect it; and if disappointed, there is danger they will become disgusted with every thing which bears the name of teachers' meetings.

No one, I believe, will deny, that such meetings may be made to promote the cause of education. But their utility depends upon the manner in which they are conducted. It is not enough, that teachers *meet;* they must have something to do, and their efforts must be well directed. On both these points the late meeting was very defective. No subjects of discussion were selected beforehand, nor any debaters or lecturers appointed. Teachers were left to choose their own subjects and treat them in their own way; for although guests in the city, no provision had been made for their entertainment. Before one subject was disposed of, another was introduced. No order was taken on any subject till Saturday. If any resolutions were passed, recommending any branches of study, or any systems or modes of instruction, it was not till after nearly all the male teachers had left. Very few were present who were prepared to act. Perhaps I ought to add, that the convention was evidently composed of those who had come together to see and hear, rather than to speak; that nearly two thirds of the numbers were ladies. I am aware, that it was not called by the authority of the American Institute, or of the Massachusetts Lyceum. I do not, therefore ascribe the results to those institutions. I make these statements and remarks with the hope of preventing the recurrence of similar evils, and that other conventions may be productive of more good.

I would close with the inquiry—Ought not those who shall hereafter call such conventions, to give their authority and names, and to state the *objects* and plan of the meeting distinctly?

A CONSTANT ATTENDANT AT THE MEETINGS.

We respect the zeal and activity of the person or persons who were concerned in calling the convention; and we are sorry to be compelled to admit the justice of these remarks. The daily expenditure of time and money by an assembly of 100 or 200 persons, is too great, the inconvenience of a journey—sometimes on foot—and sometimes 100 miles by stage—is too serious to justify any measures, which will produce this expense and effort, without providing an adequate return. So far as our experience goes, it requires the best efforts of several individuals, to make proper arrangements, and to provide for their prompt execution. We would therefore unite in the hope of another member of the convention from whom we received an account very similar—that the errors of this, may furnish one of its most useful and impressive lessons, by showing the importance of full preparation hereafter. When such meetings were first held, such irregularity was perhaps unavoidable. Now that they have become familiar, we cannot deem it justifiable.

Art. III.—Art of Physical Miseducation.

How to make Children deformed.

In our last nnmber we spoke of the danger of producing a set of machines, by employing children too early in Manufactories. We were not aware that there was so much danger of producing deformed beings, unfit even for this purpose, until we met with the following article in a London paper. We hope every friend of humanity will keep the subject in view.

At a public meeting on this subject, held at Leeds on the 9th ultimo, [Feb. we believe] Mr Samuel Smith, Surgeon, said; 'As one of the surgeons of the infirmary of this town, I have had extensive opportunities of witnessing the baneful effects produced upon the health and limbs of children by *too long work*, and *too short intervals* of rest and relaxation. *I have seen limbs which have been beautifully formed, in a short time, from the operation of these causes, reduced to the lowest state of deformity; and individuals who, but for these causes, would have been models of beauty and manhood, doomed to remain through life, deformed dwarfs.* It is now about twelve years ago since my attention was first directed to this subject, in consequence of seeing an unusual number of cases of deformity of the lower extremities sent from a neighboring manufacturing town; the surprise, however, at this circumstance ceased, when it was ascertained that at that period the children were worked much longer hours in the factories of that town than in this. The expenditure of the infirmary *for steel machines to prop up and support bent bones from those causes*, soon after this period, became an item of such importance in the yearly expense of the institutions, that the weekly Board very properly thought it their duty to pass a resolution taking from the surgeons the power of ordering machines costing beyond a certain sum, without first obtaining the consent of the Board; and we have now frequently to compound the matter, by getting the parish from which the poor patient comes, to pay one half of the expense, and the infirmary the other. The number and the serious nature of the machinery accidents admitted into the infirmary is quite frightful to contemplate. I feel confident that the proportion of these accidents will be materially diminished by the ten-hour Bill, not in the proportion of one, two, or three hours which may be deducted from the amount of labor, but in a much larger proportion; for I have long entertained a suspicion that many of these poor children get their fingers and hands involved in the machinery, while in that state of listlessness and apathy produced by fatigue. I have it in confession, from an overlooker, that it is often necessary, towards the latter part of the day, to shake poor factory children by the shoulders, to keep them awake while standing at their work. Is it proper, is it right, that poor children who, even when standing upon their legs, cannot keep their eyes open, should be placed almost in immediate contact with all kinds of dreadful machinery?'

To remedy these evils is the object of Mr Sadler's bill, now before parliament.

INTELLIGENCE.

Pictou Academy, Nova Scotia.

This Institution has recently undergone several modifications both in its structure and government. It formerly consisted of a single academical or collegiate department. A recent act makes provision for separating

it into two Divisions, to be called the Upper and the Lower Divisions. The Upper Division, comprises a course of instruction similar to what has hitherto usually been pursued, and is to be continued in the same building. The Lower Division is to occupy a separate building from the former, but is to remain, for the present, under the general supervision and care of its Professors. In this school, the elementary branches of a thorough English course are to be inculcated, and teachers of grammar schools and other public schools throughout the province to be prepared if they choose, for their profession. As soon as funds can be collected, a Head Master and a suitable number of assistants are to be appointed to this division.

The Upper Division or Academical School has a museum, a library and philosophical apparatus, and is under the general superintendence of a principal.

The recent act forbids the inculcation of Theology or Divinity to any class in either branch of the institution, without the concurrence of three fourths of the Trustees in the measure; and no religious test, declaration or subscription is hereafter to be required from any Trustee or Teacher, as a qualification for office.

Education in Nantucket.

The public schools of Nantucket are in a prosperous condition at the present time. They contain 732 scholars, besides which there is an African school of 150 children, who attend half the year. There are two other public schools besides, but the number of pupils is not ascertained. There are also several flourishing private schools, among which is the one which was established by Admiral Coffin.

Hartford Female Seminary.

The impaired health of Miss Beecher has compelled her to resign the charge of this institution, of which some account was given in our last. By a circular from the Trustees, we learn, that "during the ensuing term, the course of instruction, and government of the pupils, will be under the care of the Rev. T. H. Gallaudet, whose services have been obtained, that the advantages of the Institution may be fully sustained, while ample time will thus be afforded, for procuring a permanent Principal."

"In connection with Mr. Gallaudet, Miss L. A. Reed will continue to act as associate Principal, and Mrs. C. D. Young, as Governess. For the discharge of their duties, involving the more immediate care of the conduct and deportment of the pupils, these ladies will be the better qualified, from the experience which they have derived from their past connection with the Seminary, in these stations. The ability with which they have conducted their respective departments, and the confidence which they have already secured, is the surest pledge of their future fidelity and success."

"The most liberal provision is made for a supply of experienced and competent teachers, *amounting to one teacher for fifteen pupils.*

The character of the Principal is too well known to our readers to need a remark. The terms will be found in an advertisement on our last page.

Farm School, in South Carolina.

We find from the New York Farmer, that a Mr. John de la Howe, lately deceased in South Carolina, has made provision in his will, for the education of twenty-four poor children, twelve boys and twelve girls. The children are to live together as one family, and the expenses are to be defrayed out of the funds of the estate, with the addition of the labor of the children on the farm. The will requires that the teacher shall possess an unimpeachable moral character and suitable habits and attainments to instruct in all the branches of English and scientific literature, subservient to agriculture and housewifery. The trustees appointed to carry the will into effect, have provided a good farm, suitable buildings, utensils, provisions, and stock, and advertised for a teacher, to whom they offer a liberal salary.

NOTICES.

First Book of the Fine and Useful Arts, for the use of Schools and Lyceums. Compiled by Marshal S. Perry, M. D. Boston, Carter and Hendee, 1832. 18 mo. pp. 126.

We deem this work a valuable accession to the catalogue of school books. It fills a place hitherto unoccupied, and contains, in a very condensed form, the leading facts connected with the history of several of the most important arts of life. We are aware that accounts so brief and condensed must of necessity be wanting in that interest, which more ample detail might furnish. But if the work were much enlarged it would be less useful, because it would circulate less.

Of the arts of Printing, Engraving, Lithography, Pottery, Dyeing, Tannery, &c., nine tenths, of the community, to say the least, grow up in almost entire ignorance. This ought not so to be. There are fragments of hours and days which are now wasted, when to most of the higher and even public schools, a familiar conversational lecture on either of these subjects would be welcomed by the pupils, and conduce greatly to their improvement. To Lyceums the work might afford the *materials* for many evenings of instruction.

It is written in a pleasing and correct style—is illustrated by good engravings—and is throughout handsomely executed.

Cobb's Explanatory Arithmetic No. 1, &c. &c. By Lyman Cobb, Author of the 'Spelling Book,' 'School Dictionary,' and 'Juvenile Reader.' New York, 1832. 18 mo. pp. 209.

If this book were inverted, and divested of its long title, we might have patience to give it a more thorough examination. Our own experience in teaching has, however, led us to different conclusions from those to which the author of the work before us seems to have arrived. Instead of *attempting* to give children 'clear and familiar' ideas of the rules of arithmetic, and filling up four first pages with them, we would not insert them at all, even at the end. If the work were stripped of this peculiarity, it might answer a useful purpose, though we are not aware that it would possess any advantages over several other little works with which the public are already acquainted. And while we consider it a duty to encourage so far as we may be able, every real improvement in the character of school books, we cannot but regret that the friends of education should be distracted with a longer catalogue than at present exists, unless those which are added, possess at least one point of superiority to those which have preceded them.

The Derivative Expositor, containing rules for Spelling Derivative Words, &c. By Rensselaer Bentley. Boston, Richardson, Lord & Holbrook, 1832. 18 mo. pp. 72.

This work appears to be of an original character, and intended to teach the correct orthography of derivative words. There is certainly much error abroad on this subject, and the writer, in his introduction, has given a few striking, but common examples. But we question the propriety of inserting such long lists of derivations. For example, under Rule III, are nearly fourteen pages, of words whose derivations are formed on the *same principle*, and in a *similar manner*. Would not the author's purpose, as well as that of intelligent teachers, be better answered, by giving a few examples in illustration of a rule, and then following them by a table of primitives only; and might not about two thirds of the space at present devoted to the derivations, thus be spared, for other purposes?

The Green Mountain Repository. Edited by Zadock Thompson, A. M. author of the Gazetteer of the State of Vermont.

We have received the two first numbers of a spirited little periodical under the above title, published in monthly numbers of 24 duodecimo pages each, at Burlington, Vt. The terms are $1,25 a year, or $1,00 if paid in advance. It is primarily intended for the amusement and instruction of the children and youth of Vermont. We are much pleased with the character of the work, and can cordially recommend it to the notice of other young people, as well as those of Vermont.

Art. I—Biography of a Teacher.

Mr Editor—The following remarks relate to one of the most successful teachers of the elementary branches of education, with whom I have ever been acquainted. Some of your readers may be gratified to trace the steps by which he was rapidly led from mediocrity to eminence.

The person in question was bred a farmer. He had a fondness for miscellaneous reading, but his leisure, as well as means of information, were extremely limited. His means of improvement consisted chiefly in three or four months' instruction every winter, in spelling, reading and writing, at an inferior district school. At the age of sixteen, perceiving his deficiency in the knowledge of common arithmetic, he availed himself of the opportunity of spending an evening every week for this purpose, with a friend who was rather more advanced.

At the age of eighteen, he sought to become an instructor, but his extreme diffidence and habitual retirement, seemed to create a distrust of his ability to meet, and successfully control the various tempers and dispositions of childhood. There was a maxim prevalent in that region, which is certainly not without truth; that, 'to manage a school properly, requires every quality necessary in governing a kingdom.' Disappointed, but not discouraged, he gave up for the present, his favorite project, and directed his attention principally to other employments, though he still continued to devote many of his leisure moments to reading and reflection. 'Locke's Essay on the Human Understanding,' and 'Burgh's Dignity of Human Nature,' were among his favorite authors.

It was not until the twentyfourth year of his age that he abandoned all other pursuits, and sought once more the charge of a district school. He still found difficulties, but by perseverance and the aid of friends, he at length succeeded in obtaining a school, and satisfying his employers.

Having taught in this, and an adjoining district, two or three winters, and acquired the reputation of a faithful, laborious, and ingenious teacher, he was invited to take the charge of a school in a flourishing village a few miles distant from the former scene of his labors, where the means of self-improvement would be greatly increased.

About this time the 'Journal of Education' made its appearance. He procured and read it with avidity, and began to be impatient to put some of its valuable suggestions into practice. But every innovation upon ancient customs and usages, during this term,

was made with extreme caution. Little more was done than to introduce a few additional branches of study, present the lessons in a manner better adapted to the youthful capacity, and adopt mild methods of government.

In the mean time he continued not only *a contant reader*, but *a thorough student* of the Journal of Education. He also procured and examined, so far as he had the means, the various works on Education mentioned by the Editor, particularly those which were *reviewed*, or favorably *noticed*. A large share of his scanty and inadequate compensation was expended in this manner.

At the close of the term, he was again employed in the same school, and his compensation was increased. This enabled him to furnish the school, *gratuitously*, with such books as he deemed most conducive to their improvement, as well as to purchase for their use a Library of 100 volumes. After much solicitation, he also obtained permission to new-model the interior of the school-room. Important changes were soon made in the methods of instruction and discipline. Emulation was generally dispensed with, as well as rewards, except that of drawing books from the Library.

The result was, a school of a new and highly improved character. This could not fail to attract attention, and excite surprise, among those who visited, and took an interest in it, while at the same time, the instructor was loaded with the reproaches of a few of the parsimonious and short-sighted. But he pursued the course he had adopted, unmoved by their murmurs; and at every step acquired the power, as well as the disposition, to prosecute his plans for improvement still farther.

A period, however, at length arrived, when the clamors and threats of disaffected individuals became so violent as to endanger the peace and union of the district, and it was thought expedient, both by him and his friends, that he should withdraw;—but not until an experiment had been made which convinced both of the practicability of elevating the character of common schools.

But this instructor's zeal for self-improvement, as well as the improvement of others, would not permit him long to remain inactive. He resumed his labors in a field where he had formerly been engaged, and with the most signal success. In proof of this assertion might be mentioned the fact that his services would at that time command a compensation nearly twice as great as that of instructors generally.

His reputation finally introduced him to an infant school in one of our cities. After continuing in this school for some time, he established an elementary school, with full liberty to introduce any improvement he might think advisable. In this school, and in another of similar character, in a sister city, he has been almost constantly employed, ever since.

Thus in the short space of eight years, has an individual risen from the humblest walks of life—from a state of obscurity, if not of discouragement—to a high rank among the members of a useful and honorable profession. We may hence be enabled to see what untiring effort, and decision of character, properly directed, can accomplish. 'What man has done, man may do.'

I have often heard this teacher affirm that he owes his success, in a great measure, to the 'Journal' of which I have already spoken;—that without this, his experiments would neither have been prosecuted nor sustained. I am acquainted with more than one able instructor who attributes his success to the same work, and to the 'Annals of Education,' its successor.

An Observer.

Art. II.—Lesson for Teachers. From Salzman.

Teachers often create the faults of their pupils, by adopting an arbitrary rule for their direction, and considering every deviation from it as a crime. If the rule is absurd and contrary to nature, children will have no inclination to obey it; they will deviate from it every moment, and thus appear in the eyes of the teacher as transgressors.

This is especially the case with those unwise teachers, who consider themselves as infallible, and treat their pupils as slaves who are bound to yield a blind obedience, and in all circumstances show the utmost submissiveness. Such a teacher tolerates no objection or opposing opinion, but considers it as an offence, implying a want of respect. When he appears, all play ceases, deep stillness ensues, and all stand in an attitude of awe. The spirited, unconstrained boy, who has learned no dissimulation, and who is inclined to press forward, to attain that which he considers good, will find such demands intolerable. Fear of suffering may perhaps prompt him to obey his severe censor for one moment; but the next he forgets himself, assumes his natural character, and is on that account treated as malicious or villainous.

Here comes Master Crispin, with a stiff neck, and measured tread, to school. His scholars are playing ball before the school-house. Some of them, terrified at his appearance, bow to him with dissembled reverence; others continue their play. 'What shameful conduct,' he exclaims, 'is this! Have I beggar-boys for scholars?' They follow him unwillingly into the school-room.

'Be seated,' he orders, 'and let no one of you dare to make the least noise. Write what I tell you: *Il vit la carosse.*'

'Master Crispin!' says a lively voice, 'I think it ought to be *le carosse.*'

'Silence!' he answers. 'If it *were le* carosse, still you must write *la* carosse, for I, your teacher, have said it. No boy has a right to contradict his teacher.'

Now he begins with a dictatorial air to explain, and at the same instant, observes two boys getting their heads together, looking at a piece of paper, and laughing. He goes up to them, takes the paper away, and sees on it a little drawing, such as school-boys often make, with the words, '*This is Master Crispin*,' written underneath. Now the lesson ends, for Master Crispin becomes so angry that he cannot continue it. He thrusts the shameful boys out of doors, and commands them never to come into his sight again. The rest of school time is spent in abusive language and threats, which I forbear to mention, and after the picture of Master Crispin is made, the whole class is considered as a pack of young villains.

And what is the reason that the teacher falls into a passion? Because he has no command over himself, and in his haste, he thinks there is an intentional and shameful affront; when no sensible man would have thought of it. If boys do not play in the presence of their teacher, it arises from a conviction of its impropriety; if a boy called the attention of Master Crispin to an error which he supposed he had committed in grammar, it was the result of a frankness which is commendable; and any other teacher would have thanked the boy for noticing it. That there was no maliciousness in making the drawing, I trust it is unnecessary for me to prove. But suppose there was; who has caused it? None other than Master Crispin, by the open *injustice* with which he has treated the little draughtsman.

Teachers often exaggerate the number of crimes among their pupils, and class them all together, without any distinction. Suppose now in an institution for education, all the boots of the pupils should be made from one last. Is it not obvious that only a few of them would be found to suit, while all the rest would be too large or too small? And what is to be done in such a case? Are the feet, which the boots will not suit, to be considered as faulty? Must something be pared off from the feet of one pupil, and something added to those of another?

You smile. Do you wish to know what this has to do with the subject? I will tell you. As the feet of every boy have their peculiar form, so have their characters and talents. Would you now work for these boys with their various characters and talents with one foot for a standard, or in other words, with one last? If this is done, only a few will be suited. Would you then consider this as a fault of the boys, and strive to force them to your standard? If you do this, you will act with as little discretion, as those who should strive to form the foot after the boot. You *publicly* reprove your pupils for their errors. This may have some effect on those careless boys, on whom your previous admonitions have no effect; but will you do so to every boy, without distinction? If you do, you will offend the ambitious Ferdinand, and make him the more thoughtless; the sensitive William will go away dejected and weep bitter tears. You instruct Frederick and Charles; they understand directly every thing you say

to them, and your recitation ends in a quarter of an hour. But this is not the case with Edward. This good, honest boy is slow of comprehension; you occupy an hour in instructing him, and in the end, he has not acquired as much as Frederick. On this account, you give him a reproof, which he does not deserve.

You instruct Henry and Lewis, in Latin and Mathematics. Henry cannot at all comprehend the Latin rules of Grammar, but in mathematics he is the best scholar in school; and Lewis brings you a Latin composition in which you find hardly anything to correct; but he has no taste for mathematics, because he does not understand you. Still you expect them to make equal progress in Latin and in mathematics. Now reprove Henry for indolence in Latin, and Lewis for disinclination to mathematics, and you do injustice to both. The indolence and disinclination are faults of your own.

I have been for twenty years Principal of an institution for education, embracing children of various families and nations, sometimes to the number of seventy. Among these I live and move from morning until I retire to rest. Now if children were as bad as some teachers represent them to be, how have I been able to hold out? Must not my health have suffered? But this has never been the case: on the other hand, I always enjoy good health while in my employment. It does not follow that my pupils are always correct in their behavior; they exhibit a great deal of levity and thoughtlessness. After the lessons are ended, they play, jump, and are full of glee; I mingle with the joyful throng, and my presence makes no difference in their conduct. In all these things I perceive nothing offensive; for I remember that children are children, and that they think and act like children.

Weeks sometimes pass away without any troublesome occurrence. If trouble does arise, I *examine myself*, and generally find that I am the cause of it—that either my body is out of order, or some unpleasant event has affected my spirits, or I am wearied out with excessive labor. The more attentive I am to myself, the more seldom do offences arise. Indeed I can safely assert, that during a period of twenty years in which I have been instructing, I cannot remember that a single pupil has designedly vexed me. I must be allowed to make this candid assertion;—it would be as improper to charge me with conceit on account of it, as the horticulturist who states the results of his experiments, or his methods of management. But every school has not the same advantages with mine; for here pupils are collected together from various families and countries; they live separated as it were, from the rest of the world, and the ill examples of others, the various and different influences of parents, domestics, &c., the company of careless and uneducated boys, can have no effect upon them. Another teacher, in a less favored situation, certainly has to contend with greater difficulties.

Such then is my creed. Let those, however, who would adopt and follow it, understand it. But as all creeds are liable to abuse, I expect mine will be. If a teacher effects little or nothing in his endeavors for children, if they learn little, retain their vices, and even ac-

quire new ones under his instruction, parents may *attribute* the fault *solely* to the teacher, and perhaps appeal to me for authority.

This would be unjust. Observe I do not say that one *must attribute* the cause of the faults and defects of pupils to the instructors. Far from this. I only demand of the instructor that *he should seek in himself* for the cause; and if it really lies there, let him remove it. It does not follow from this, that the fault is justly charged on him in every case.

And you, dear parents, are also teachers of your children. Have you committed their education in part to others? Still you participate in it, directly or indirectly. For you also my creed is intended. Reflect upon it, treasure it up, and make the proper application. Instead of charging the failings of your children upon the teacher, seek the source of them *in yourselves*. Let the teacher seek it in himself, and you in yourselves, and let every one improve in those points where others fail. In this way, every thing will go well.

He who disregards my creed and considers himself infallible, who charges the vices of his pupils, and his own want of success, to causes exterior to himself—how can such an one instruct! He will meet his pupils unwillingly, their happy looks will give rise to unpleasant emotions, every act of thoughtlessness on their part will offend him; he will often torture their most innocent expressions into maliciousness, and believe himself surrounded by those upon whom his labors have no influence. How tedious will it be for him to instruct, how sour will be his tones of voice, how perverted his disposition towards his young friends, and how fruitless all his efforts! With longing desire he looks forward to the period when his employment as an instructor shall cease, and he shall engage in some other business.

The period will arrive which you so ardently desire; you will experience relief, and feel as if you had entered upon a happier life. But you find new inconveniences in your new situation; circumstances do not answer your expectations, and as you are accustomed always to seek the causes of discontent *without yourself*, so you will now charge the fault upon things around you, and begin again your old complaints. *The beginning of wisdom is self-knowledge;* if this be wanting, wisdom, and the happiness which springs, from it is no where to be found.

And you, my friend! who have devoted yourself to instructing, be firm; and if you observe faults and defects among your pupils, and your labors are unsuccessful, resolve to seek the cause in yourself. You will surely find *much* there which you did not anticipate; and if you do, rejoice, and set yourself seriously to work to eradicate it. You will certainly succeed, and then—then—what a delightful change you will perceive both within and without. Trusty children will appear to you in a different light, their liveliness will make you happy, their little follies and thoughtlessness will not offend you, and you will manage them with prudence and forbearance; the bitterness of your tone, the severity of your countenance, will be laid aside; the emotions of anger, to which you are inclined, will gradually diminish, you will renounce the love of ease which you have nourished; every

other fault which has an unhappy influence on your young friends, will be laid aside, and you will give instruction in a lively and pleasant manner. Have you labored for some time to improve yourself, what will be the consequence? You will have formed yourself to be a good teacher. Your pupils will reward you with their love and confidence; your hints will be obeyed, your admonitions take effect, and their faults will gradually disappear.

Do you fail in some instances? Are you unable to put a stop to certain faults and vices? Well, you will at least have the consolation of being able to say in sincerity: *I have honestly done all in my power—the failure of my efforts is no longer chargeable upon myself.*

Art. III.—Art of Miseducation. From Salzman.

How to make your children hate you.

You can make your Children hate you, by treating them with contumely.

I. Mr James had become so accustomed to the use of ridicule and satire, that he could not leave off the habit in his intercourse with his children. He could never correct their faults in a proper manner, but always spoke with an offensive satirical tone of voice. For example, a child one evening crept up on his chair. The punishment was, that he should have whiskers marked upon his cheeks with paint or coal, and be made a laughing stock for the servants. His daughter once spilt some broth upon her apron, and he immediately said, that he should order a box from the carpenter for her to eat her food from. He said also that he would buy a fine pair of spotted pigs from a litter which his neighbor had, to keep her company. Little Martha had once dirtied her hands and clothes very badly. 'Ah!' cried her father, as soon as he saw her, 'here is a beautiful damsel! What fine company she would make for dirty Thomson! This was the name of a silly fellow who used to make sport for the boys in the street. Don't you think, Martha, that would be a fine place for you?'

Mr James pursued this method in the presence of Molly, the domestic, and the young family, who immediately laughed at his jests, and repeated his reproaches to taunt the little girl. How could this child love her father?

II. Lucy had been for some time learning to use the needle. She now laid aside her sampler, and began to hem a handkerchief. 'I will do it so well,' thought she, 'that mother will praise me; and father,—who knows what he will do, if I hem it so that it pleases him!' It would have delighted you to have seen how busily the little girl sewed. She was so occupied with her employment, that she even forgot her breakfast. She was so intent upon doing it well, that she would run, after every twenty or thirty stitches, to her mother, and inquire: 'Is not this right, mother?'

But one day, while she was at work, the good child pricked her finger with the needle very badly, and the fright occasioned by a pain so unusual and unexpected, caused her almost to lose her senses. Full of sorrow, she held her finger up to her mother, and uttered such lamentations as would have extorted pity even from a stone. But her mother, instead of sympathizing with the suffering child, thoughtlessly burst out into a laugh; in which the most of the children joined her. Lucy immediately threw down her handkerchief and needle, cried loudly, ran out into the kitchen, and hiding her face under the apron of Magdalen, wept till she was tired. Here she found pity and comfort; she had her wounded finger bound up, and was assured that it would soon get well.

The untimely sport of her mother had so mortified little Lucy, that from that time she felt an ill-will towards her. Her mother still continued to laugh at her when she hurt herself, and the consequence was that little Lucy at last absolutely hated her, and yet the mother could not tell the cause.

Art. IV.—Practical Lessons.

I. Measures of Length.

Have you not sometimes heard about feet and inches? Have you not heard that a certain thing was three inches, or six inches, or two inches long? or that some person was five feet or six feet high? Well, do you know how much an inch or a foot means? This great Dictionary (*Webster's quarto*) is one foot long. It is not quite a foot wide. This, and the other like it, (vol. ii.) are the two largest books we have in school. Are there any other books as long? 'No; except John's new writing book, that is as long, and longer too.' But what is there in the room about as long as this Dictionary. Bring me your slate and let us compare that with it. You see it is just as long as the book is. Now how long is the slate? 'A foot.'

Bring more of the slates, and let us see if they are not a foot long. Yes; here are several of them of the same length. What else can we find exactly of the same length. Compare some of the *rules* in the school with the dictionary. Many of them are a foot long, as you see; some are more. Think of other things a foot long. How long is this goose quill, with the feather on it? Is not this a foot long? 'Yes.' It is, very nearly. Try to think of other things a foot long.—'Oh, that bench is a foot long; and that—and that.' Stop, a moment; you mean they are a foot *wide*, do you not? 'Yes.' Then you judge very correctly. Do you see any thing else a foot wide, or a foot long? 'That board of your table leaf is a foot wide, and so is the next.' Very well; the table leaf is made of two boards; is the other a foot wide too? 'Not quite.'

This dictionary you say is just a foot long; and this, which is exactly like it, is a foot long; now if we put them both together; the one on the end of the other, how long will they be, both together? 'They will both be a foot long.' But suppose they were both fastened together at the

ends, so as to look like only one book; how long would it be, one foot, or two feet, or three feet? 'Two feet.' Very well: can you find any thing else in the room about two feet long? Look around now, and think a good while. 'The girls' desks; the fire shovel; the sticks of wood; the stove; the hearth; the stones; the axe, which stands in the wood room.' You judge very accurately, indeed; but you must learn to distinguish *wide* from *long*. You say, the window is two feet long, when I suppose you mean it is about two feet *wide*. 'I do.' There is one thing more to which we must attend, and that is *height*. If I set up these two dictionaries, fastened together, by this table, do you think they would reach to the top of the table? We will see. They do exactly. Now we say the table is *high*. How many *feet* high is it? 'Two.' How many feet high do you think those desks for the largest boys are? 'Two feet.'

Here is a map; how long is this? 'Two feet.' How wide? 'I do not know.' Well, I will not try to tell you yet. If I had another great dictionary just like these, and should fasten that to them *so*, how long would all three of them be? 'Three feet.' Now you begin to understand what *feet* mean. Did you know yesterday how long two feet were? 'No.' Then you see that you have learned something which you did not know before.

What is there in the school room just as long, or as high, or as wide, as three such books as these put together? Now do not be in haste; think two or three minutes. 'The table, the broom, and the door.' Is the door three feet high, or three feet wide? 'Three feet wide.' Are any of the boys three feet high? 'Oh yes; Robert, and John, and Andrew.' Look round the room, and see if there is nothing more which is about three feet long. How long is my trunk? 'That is about three feet.' How wide is the smallest black-board? 'Three feet.' Is it three feet long? 'Yes, more.' How much? 'I do not know.' Well, I will tell you at some future time. We have conversed long enough for the present. 'But you spoke of *inches*; and you have not told me *how much an inch is*.' That we must defer too till some future conversation.

II. Mode of Using Newspapers in Schools.

It has been more than once proposed that newspapers should be introduced into our schools. Their indiscriminate use would be far from profitable; but the following extract from Alcott's 'Historical Description of the First Public School in Hartford' illustrates a method of conducting this exercise, which cannot fail to do good.

''Scholars, what is the latest news from Europe? 'The British Parliament is prorogued.' *Prorogued!* what does that mean? 'Adjourned.' Who did this? Who prorogued the Parliament? 'The king.' Who is the king of Great Britain? 'William IV.' Is he a popular king? 'Yes.' What do you mean by popular? 'In favor with the people.' Why did the king prorogue the Parliament? 'Because he was friendly to the Reform Bill.' And who are opposed to that Bill? 'The Peers, or House of Lords.' How many *houses* are there in the British Parliament? 'Two.' What are they called? 'The House of Lords, and the House of Commons.''

'How has the war between Russia and Poland terminated? 'The Russians have taken Warsaw, and conquered Poland.' 'What is to become of Poland now?' 'It will probably come under the yoke of Russia again.' Who has most distinguished himself in this war? 'The Polish General, Skryzenecki.''

'What was the last news from Greece? 'The Count Capo d' Istrias

had been assassinated.' Who was Count Capo d' Istrias? 'The President of Greece.' Is Greece in Asia? 'No, Sir.' Where is it then? 'In the Southern part of Europe.''

'What is the most important news in the United States? 'Congress has just assembled at Washington.' For what purpose does Congress meet? 'To make laws.' Of whom does Congress consist? How many Senators from each State; and how often appointed? How many Representatives, and how long do they hold their office?'

This will serve as a specimen of the method of studying newspapers. The plan is rather novel, and well calculated to excite a taste for reading, and a love for general information. But this is not all. The conversation about Poland and Greece, enkindles a desire in the minds of the pupils to understand the geography and history of those countries, and of those near them, to which they sustain important relations. The history and geography thus taught, will hardly ever be forgotten.

MISCELLANEOUS.

A great fondness for Children.

Fondness for children denotes not only a kind heart, but a guileless one. The great and good have always been remarkable for their fondness of children. Agesilaus, King of Sparta, was the most generous of monarchs, and the most tender of fathers. Diverting himself one day with riding on a stick with his children, and being surprised by a friend in the action, he desired him not to mention it till he was a father. Henry the IV. of France, taught his children to call him papa, or father, and not sire, in the new fashion. One day, going on all fours, with the Dauphin on his back, an Ambassador suddenly entered, when Henry looked up, 'Monsieur l' Ambassadeur, have you any children?' 'Yes, sire,' replied he. 'Very well; then I will finish my race round the chamber.'

Anecdote of a School Master.

A candidate for the office of a schoolmaster in Hampshire county, being told by the committee that they should examine him in English Grammar, said, 'I am glad of that for *I am a horse* at Grammar.' Being asked to bound the United States, he said 'they are bounded east by the ocean, and south by Florida, and west by the Mississippi.' When told that the valley of the Mississippi was part of the United States, he said, 'I don't know—there is a *great chunk* of it off there.' *Boston Daily Advertiser.*

Memory.

Miss Reynolds, sister of Sir Joshua, observes that the rigid attention to veracity for which Dr Johnson was distinguished—his conscientious determination to be exact in every statement, was the cause that his memory was so wonderfully true and tenacious. This is an illustrious instance of the direct advantage which results to the mind, from the practice of a single virtue.

Important to School Masters.

We copy from a New York paper of March 17, the following humorous article of intelligence.

'A mechanic in America has invented a machine for Seminaries, which, by means of steam, not only warms the room, but flogs the boys on a graduated scale, according to their offences.'

INTELLIGENCE.

Education and Schools in Lower Canada.

We have already, in more than one instance, directed the attention of our readers to the efforts which are making to improve the condition of common, or elementary education, in Lower Canada. These efforts must be in the highest degree gratifying to the friends of common schools, and we are happy in being able to present them with the following abstract of the 'Second Report of the Standing Committee on Education and Schools,' as published in the Montreal Gazette. The Report bears date Feb. 1, 1832.

The whole number of schools in the province is 1305. Of these, 142, chiefly situated in the cities and large towns, pay wholly for their tuition, or receive it in convents, deriving no aid from government. The remainder are supported partly by contributions of from 5s. to 7s. 6d. a month, and in part by aid from the public chest; but about half of the pupils are admitted gratuitously. The increase of schools during the past year has been 58. Of these schools, 186 are for boys exclusively, 183 for girls, and 844 for both sexes.

The number of pupils who attend at these schools is 45,203; an increase of 3,412 during the past year.

The whole number of teachers reported in the province is 1307, of whom the Visitors recommend 126 to be suspended on account of abuses which prevail. Of this number, 670 are males, and 637 females.

The whole number of school districts either established, or recommended, is 1,320. This does not include the 142 schools which receive no aid from the government. It follows, therefore, that there is in the whole province a deficiency of about 150 teachers, besides those whom it is proposed to suspend.

An average sum of 11s. 2d. to each scholar was appropriated from the public chest during the year 1831. In Quebec there are 41 schools embracing 2,525 scholars, supported entirely by the proprietors at 30s. a year.

Each school district contains upon an average 78 scholars, but in some counties the number is only 28. In these cases it is proposed to unite two districts into one.

Notwithstanding the great increase of interest and exertion on this subject which prevails throughout the province, it appears that only one child in twelve, upon the average, of the whole population, receives instruction; while in the adjoining State of New York, the proportion is one in four. Thus for every pupil who is instructed, two are still destitute.

Yet there is much room for encouragement, when it is considered that since 1829, (a period of only three years,) the whole number of children instructed has increased from 18,410 to more than 45,000.

Philadelphia Apprentices' Library Company.

This consists of about 7,000 volumes, in the selection of which, great care has been taken to guard against the introduction of those which are of a demoralizing or useless tendency. A large proportion are works in useful science and literature.

The Library is open to the members on Monday, Wednesday and Friday evenings, and on the afternoon of Saturday of each week. The number of young men thus participating in the benefits of the institution is 1031. The monthly average number during the past year has been 833. Since it was established it is estimated that 5,000 individuals have enjoyed its privileges.

During the year 1831, *seventeen* members were added to the company, *six hundred and twenty three* volumes to the Library, and two hundred and ninety-four volumes were rebound; and until last year, the Library was open only two evenings in the week. These facts afford the best and most complete evidence of the prosperity of the institution.

Manual Labor Academy, Zelianople, Pa.

A manual labor academy has recently been commenced at Zelianople, a few miles from Pittsburg. Subscriptions to the amount of $ 4,300 have been secured for purchasing a farm of 444 acres, with a building three stories high and sixty feet long. *Relig. and Lit. Intelligencer.*

FRANCE.

Spread of Intelligence.—Of the rapid spread of intelligence in France, some idea may be derived from a statistical table for the department of Seine, which had been published, and in which it is stated, that toward the close of the fourteenth century, there were no more than sixty teachers in Paris; forty for boys, and twenty for girls; and that it is not more than forty years ago, that the number of persons in all France who were able to read, was not estimated at more than 7,000,000. At present, it is computed that there are upward of 16,000,000. In 1770, four reading rooms were sufficient for the wants of the whole capital. Now there are about 1000.

NOTICES.

An introduction to English Grammar, or an Analytical Plan, adapted to the use of Students in Colleges, and the Higher Classes in Schools and Academies. By Samuel Webber, A. M., M. D. Cambridge, Hilliard and Brown; and Boston, Carter and Hendee. 1832. 12mo. pp. 116.

To the classes for whom this work is designed, it certainly presents several recommendations. By pursuing the subject of Grammar 'Analytically,' and substituting instead of definitions, explanations which are more diffuse and inductive in their character than those of Mr Murray, the author has certainly rendered an acceptable service to students in high schools and colleges. Though based upon the same general principles as the work of Murray, we think it a useful adjunct. Yet after all, it depends more upon the *methods of the instructor*, than upon the *book* used, whether the student exercise his own mental powers in the study of this branch, or suffer it to become, as has too often been the case, a mere routine of memory-work, as little important in after life, as it is disgusting in the pursuit. For the pupils of primary schools the 'Introduction' is obviously neither adapted nor intended.

This work is executed with much accuracy and fidelity, and on the whole, we hope to see its merits fairly tested by experiment.

A new Grammar of the English Language. New York. Collins and Hannay. 1831. 12 mo. pp. 78.

The only claim of this work to public attention, is in the treatment of the verb. But it may be questioned whether the changes made in this part of speech, though they may be philosophically correct, are of much practical importance. As a treatise on the nature of the verb, *merely*, it might deserve attention. But as a system of grammar, of schools, it seems to us obviously defective. Orthography is entirely omitted, and Syntax treated with little more respect.

Interrogative Grammar; in a Series of progressive and practical questions; illustrating the principles of the English language, and the mode of Syntactical parsing. Boston, Hilliard, Gray, Little & Wilkins. 1832. pp. 70.

The mechanical execution of this work is commendable, and along with some defects, it affords evidence of having emanated from the pen of a thorough and practical teacher. But we are tired of new grammars claiming improvements, which are, after all, only changes. Perhaps the questions in syntax may be of some service to *teachers*, though we doubt their utility to the pupil. But the catechetical form of the etymological part of the work gives it no advantages over other grammars. We should rather regard it as an incumbrance; tending to induce *mechanical* habits of study, the very evil which the writer proposes to remove.

Art. I.—On the Qualifications of Teachers.

By S. R. Hall.

[At our request, Mr Hall has been kind enough to furnish for publication the following remarks on the qualifications necessary to teachers, from a work since published, entitled 'Lectures to Female Teachers.]

In directing your attention to some of the qualifications most essential in the primary instructor, I shall, perhaps, be justified in stating in the first place, some of the things which must *unfit* you for this important work.

1. Ignorance of its responsiblities, must present an insuperable barrier to desirable usefulness and success.

The station of one entrusted with the care of children, is immeasurably important. No one can have intercourse with them for an hour, without leaving some impression on them, which may last during life. This is more especially true of those who are required to control, govern, and instruct young minds for a considerable period of time. The taste, the temper, the disposition, the thoughts and habits, may all be influenced, and made to bend in some measure as the teacher wishes. And if any one occupying such a station, does not realize her responsibility, I know not how she can be expected to secure those results which are most desirable.

But there is another important view to be taken. When responsibility is not realized, *effort is generally feeble.* Who will attend for a length of time on the instructions of the moral teacher, who contemplates the work of the ministry as light and unimportant? Who expects to witness great results, from the labors of such an 'ambassador?' Who will employ that physician, who furnishes evidence that he considers the station he occupies as unimportant?

It is generally, I believe true, that he who realizes *most* sensibly the responsibility attached to his calling, will be found the most untiring and efficient in his labors. It is certainly natural to anticipate the most faithful efforts from one whose views of the character of his profession are most distinct.

I must think that any one who contemplates the station of the female teacher as devoid of responsibility,—of peculiar solemnity,—is not prepared to hope for success in that employment.

2. A want of interest in the society of children, will unavoidably unfit a person for the task of teaching, governing, and interesting them. There are those, who seem to contemplate a company of children, with almost the same feelings that they would a company of apes, whose mischievous pranks are to be the source of constant misery and vexation. There are others who would

consider life as fraught with ills, if it were to be spent in the presence of those whose elasticity and buoyancy are such as prevent them from ranking with mutes and blockheads. How can such persons gain the confidence, or secure the love of children? But without both, you have an uninteresting company to guide and control. A child will ascertain in an hour, the character of your feelings towards him, and whenever you betray a disrelish for his society, you might tame the partridge as readily, as induce him to obey your orders with cheerfulness and exactness. You may have all the knowledge of a learned professor,—you may have a deep acquaintance with the principles of intellectual and moral philosophy—but if you do not *love children*, you are unfit to be their teacher.

3. Ignorance of the manner in which children imbibe ideas, must prevent success in teaching them. This, I am disposed to believe, is one of the prominent reasons, why so many fail in their attempts to communicate ideas. To one accustomed to observe the operations of his own mind only, there is a strong inclination to suppose, that what is intelligible to him, is intelligible to the child. I have not unfrequently heard teachers, when giving instruction to a class of children, use language far better adapted to the college lecture room, than to young minds.

'It is so perfectly plain, that any one can understand it'—Yes, it may be very plain to *you*, but very far from plain to the tyro. Would you not consider a man as insulting you, who should show you the parts of a complicated machine, and explain in the technical language of his business every thing about it, and then suppose you must have as full an acquaintance with it, as he has obtained by years of study?

Teachers, who suppose that young minds are able to think in the same way and receive ideas in the same manner that they do, after a long course of instruction and reflection, must be ignorant of the very first principles of their profession. Children learn by induction; and it is not expected of them, that they can analyze, till the mind has been trained to such exercises. If you are to teach children, you must know how children *think*—to know this, you have to look back, and remember how you thought, how you reasoned, and formed conclusions, *when* you were a child.

If you are not able to do this, by the effort of your own memory, you must learn it from intercourse with children, and watching the operations of their minds while instruction is imparted to them in such a way, as that they comprehend and profit by it. Many opportunities of this kind will occur, which should be improved with the greatest care. Let me urge this point upon you. The amount of time, lost in consequence of ignorance of its importance, is not only great, but the disrelish which children imbibe against many important studies, is hardly less injurious. The unintelligible mode of the

teacher becomes associated in his mind with the study itself, and not unfrequently, the little learner sits down in despair of being able to pursue it.

The repugnance, which many show to the study of Arithmetic and Grammar, is generally the result of unintelligible methods pursued by the instructor; or is communicated from one to another, in consequence of representations of their being dry and uninteresting. A professional gentleman of high respectability remarked to me, that he never understood arithmetic, till he learned it from hearing his little son repeat and explain his exercises in Colburn's First Lessons. This, he said, was owing to the manner in which he was required to study it when a school-boy, which produced such a dislike to it, that he could never overcome it in his subsequent course of study. Hundreds of instances of similar character, have passed under my own observation; and I have no doubt, many may be furnished by your own recollection.

4. Ignorance of human nature, especially of the nature of children, unfits any one for becoming a useful teacher. There are cords which, if touched, will vibrate in harmonious concord, and others which never fail of producing discord.

It is manifest that if this fact is unknown or neglected, it cannot be expected that order, harmony, and improvement can be secured by the labors of an instructor. Children are not all alike naturally; and they have been governed very differently. Their dispositions and tempers are various. One is amiable and another the reverse; one has been taught submission to necessary laws, and another has still to learn subjection. One can understand you readily, while another seems almost incapable of it. If you are unacquainted with these facts in detail, or are so unfortunate as to suppose that the same manner is to be adopted with all, you can hardly fail of injuring some.

Almost every variety of character is to be met with in a primary school, which is to be seen in a community of any kind. The only difference is, that here the bud or early blossom is seen; in older communities the fruit has grown and ripened. It is not only important to understand these, but to know those principles of human nature which are nearly uniform in all. There is a way to reach the sympathies of every one; and to be acquainted with this, places the child, in a great degree, under your control. If excited by a benevolent desire to do good to your interesting charge, you may by this key enter every heart, and establish your influence over every mind. Without possessing yourselves of it in some good degree, it is impossible for you to succeed to the satisfaction of yourselves or others.

Art. II.—Village Association of Teachers.

For the Annals of Education.

[We are happy to give our readers a farther account of the village association of teachers whose formation we noticed some time since. The obvious lesson to teachers 'Go and do likewise.']

Mr Editor.—In the Annals for Feb 1st, I gave the outline of a plan, commenced sometime before, for a meeting of teachers in the town, in which I taught a school the past winter, together with the promise of a further account of our proceedings.

That promise I now purpose to redeem. The meetings were attended weekly, and with increasing interest, through the winter. Our plan was to have a question proposed at the close of each meeting, for discussion at the next. This gave an opportunity for the teachers to direct their attention more particularly, to the subject under consideration, so that they were prepared to express their views fully upon it, when they came together. The questions discussed were very numerous, embracing almost every topic, relating to the management of a school, and the best methods of instruction. Some of our most interesting discussions, however, were upon the question; 'What are the best motives to set before a school to incite them to application?' And particularly upon one branch of it, viz—Ought emulation *ever* to be excited in any way in the minds of scholars?

These topics were thoroughly discussed, and the subject viewed in every light, and it was the unanimous opinion of the association, that it is *never* admissible, in any case, to *excite* emulation in any degree. The teachers were not all able to practice upon that plan, the past winter, as they 'had given out prizes,' and it was too late to retract, although fully convinced of the deleterious effects of the system. They all determined, however, that they would never again be accessory to any such results, as invariably follow the 'prize' and 'going up' system; that system, which says to all, but two or three, in a class; stand by for your betters—not those, who are more diligent or more amiable, but those who chance to be a little more advanced, or who are willing to neglect all other objects for the sake of attending exclusively to the obtaining of the prize. We must not wonder that we find almost every man striving to excel his neighbor, or that he will use almost any means to do it, so long as this principle is inculcated in our primary schools. And if ever the time shall come, in which each shall 'love his neighbor as himself,' a total change in the principles of Education, in this respect, is the 'Forerunner' 'that must precede it.

It is conceded on all hands that the schools in this town (although they have been advancing for the last two or three years) have been far superior, the past winter, to what they have ever been before. It is not, however, all attributable to the association, of which I have given a sketch, but very much to certain measures, adopted by the school society, last autumn.

They appointed an examining and visiting committee, consisting of three, and made it their duty to visit each school together, at the

commencement and close of the term; and one of them, at least, to visit it monthly, for which they are to bring in their bill, and be *reasonably remunerated.*

The benefits of this plan are obvious.—1st. The visitors feel their responsibility more fully.—2d. It is not easy to find men willing to devote their time and strength, to the benefit of their neighbors, who are as competent to the task, as themselves, without any compensation—and why should they? We do not expect men to do other kinds of business, for us, without remunerating them, and why this? A great difficulty has arisen from having different books, in the same branches; as for instance, in one school, there were six different authors used in geography. This is very much to be deprecated, and I wish some way might be devised for obviating it. If you, sir, or some of your correspondents, would bring forward some effectual plan for this desirable object, you would confer great obligation upon the public at large.

Of the seven teachers in the district schools,one received $15,44 per month, three received $10,00 each, and the remaining three averaged about $12,00 each, together with their board. I mention this to show that the compensation, given here is not greater, than in most of our country towns: and the qualifications of the teachers are not superior to those of most teachers; and the only reason, which can be assigned, for the improved state of the schools is, they all '*tried.*' Several of the teachers have introduced Holbrook's Geometry into their schools, with very pleasing results.

In the last part of the winter, the meetings of the association were made public, and lectures were delivered upon various subjects, such as Geology, Astronomy, Geography, and topics generally interesting. In fine, the interest excited in favor of the meeting of teachers is very great. It is determined to have it continued through the summer, and I see no reason why it will not be as useful as in winter. It is also determined (through individual enterprise) that there shall be, at least, one copy of the Annals of Education, to circulate for the benefit of the teachers. Let others 'go and do likewise,' and they will see their schools prosper.

A COUNTRY TEACHER.

Art. III—Mental Digestion.

Mr Editor.—I have been struck recently with the analogy between the operation of physical and intellectual digestion; and perhaps the following remarks, may present some points which are already familiar to your readers in a new light.

Several ingenious physiologists, in making experiments on the stomach of man and other animals, have confined food in hollow silver balls, and caused the individual to swallow them. After remaining in the stomach for a long time, they were thrown up by means of an emetic, when it was found that the food, though ever so easy of

digestion, has never been known to be at all altered. When, however, the balls are pierced with holes, and then submitted to the action of the stomach, the food they contain is slowly and partially digested. We are authorized, therefore, in concluding, that although a person were daily to swallow an amount sufficient to sustain him of the most nutritous food in the world, yet if it were perfectly inclosed in hollow metallic balls, he must soon starve.

Now we are endeavoring, in many of our schools, to support and nourish the mind by a process quite as unreasonable. Knowledge is indeed presented to the child, but it is so thoroughly *encased* as to be as inaccessible to the mind, as food, in the instance supposed, is to the action of the stomach.

Will any one ask what this impenetrable covering is? The answer is short; It is *language which the pupil does not understand.* This is a worse than metallic barrier to the child's improvement. He reads, spells, and commits to memory that of which he neither knows the use, nor the meaning; to him it is completely encased. Here and there a teacher is learning to perforate this hard covering, so as to enable the mind to act upon the nutriment presented to it. This is done every time a word is explained in such a manner as to render it clearly understood.

But suppose the covering with which knowledge is now wrapped up were not only *perforated* in many places, but *entirely removed*; would the mind then expand, as *a matter of course*? The food which is digested does not, as a matter of course, nourish the body. There is something else to be done, besides what is done by the stomach, before the body can be benefitted. If we could seize the perfectly formed chyle, and apply it to the worn parts of the system, either externally or internally, as the mason would apply plaster to a wall, would it therefore adhere, and answer the purpose? So, although knowledge were stripped of the unintelligible language in which it is usually encased, something more remains to be done before the child is any wiser for it. The teacher can no more apply facts so as to make them become a part of the pupil's mind, without his own co-operation and effort, than the well formed chyle of the human stomach could be applied to increase the size of the body, or supply its waste, in the same arbitrary manner. As the living power that animates the human frame must *by a process of its own, appropriate to itself* the nutritious substance, before the body receives any support, so before the mind can be nourished, it must, by a process of its own, appropriate to itself the knowledge which is presented.

Again, let food be taken into the stomach which the person dislikes; which he does not and cannot relish. Now, although in itself tolerably wholesome, yet if loathsome and disgusting to the taste, the digestive process is not so complete, nor assimilation so perfect as if the food were gratifying to the appetite. The whole digestive apparatus,—nay the whole system, in a *measure*, feels the violence done to it, and resists, to a certain extent, the encroachment. Neither is knowledge, though presented in ever so pure and unobjectionable a form, if not adapted to the mental power and taste of the child, so useful to him as it otherwise would be. All the mental faculties resist the arbitra-

ry attack upon their *right of selection*, and oppose the violence done to them.

Lastly, let it not be supposed—as it often is at the present day, that the mind is nourished, and expanded, and enlarged, in proportion to the *number of ideas* which are *presented* or even *received*. There are limits which the physical functions, in the appropriation of nutriment to their support, cannot pass. All that is eaten, or digested, or even that passes into the circulation, is by no means added to that mass of solids and fluids which go to make up the animal body. Precisely so is it in the application of knowledge to the mind.

Art. IV.—Physical Miseducation.

how to ruin the health of children.

[The London Globe and Traveller, of Feb 20th contains the following remarks of Mr. Thackrah, an eminent surgeon of Leeds, made at a public meeting at that place to which we adverted in our last number, referring, we believe, to labor in manufactories.]

I would protest against children *laboring* at all, if the necessity for it could be obviated. The term [termination?] of physical growth ought not to be the term, [commencement?] of physical exertion. The present system is, in my opinion, destructive to the health and comfort of the present, and the hopes of future generations. I admit that the effects of labor on children are not always immediately apparent.

But it has been said; Can you bring one instance of its immediate effect? Yes, I reply. Lately a lad was brought to me with scrofulous ulcers on his legs. He had been engaged in a mill, from five o'clock in the morning, to half past eight in the evening; and he lived at the distance of a mile and a half or two miles from the place; so that he must have risen in the morning soon after four, and not have gone to bed much before ten in the evening; thus having little more than three hours for rest, relaxation, and improvement. No wonder that in such cases the body was shrunk, and feeble, the digestive organs inpaired, and serious disease produced.

Though this is by no means a solitary instance, yet I will allow that cases of urgent disease are not so numerous as most persons would expect; children are not often incapacitated for work. The vital principle in children is much stronger than in adults. It long resists the baneful effects of circumstances and the various agents of disease. Hence children in flax and shoddy mills bear the dust much better than adults. But the vital power itself suffers—the strength of the constitution is gradually exhausted. Hence adults, who have been worked, when children, to an excessive degree, are, from the feebleness of their constitution, particularly liable to be cut off by acute disease. Fevers and Epidemics are well known to attack, much more frequently, the weak than the strong; and to be more frequently fatal. For *one* of the *upper* class attacked with typhus, there will be *twenty* of the lower.

I am not referring to the debauched, the dirty, and the starved; but to industrious and respectable working people,—persons who have been earning fair wages, but who have been brought up from childhood in mills and factories.

Another point I would remark, that when these people are not cut off by fever and inflammation, their constitutions are so reduced, that they are strangers to health. They live, it is true, but their life is not full life;—with many it is but a state of lingering disease. To me, then, it appears that the working of children occasionally produces direct disease;—in more cases it so weakens the constitution that persons are afterwards particularly liable to be cut off by acute diseases;—and in most cases it produces chronic diseases and a state of debility which is often worse than fever and inflammation. In a word, the system tends to produce a weak, stunted and short lived race. The proposed measure of limiting the hours of labor, is therefore recommended alike by patriotism, justice, and humanity. I think *ten* hours are enough, and too much.

MISCELLANEOUS.

Education in Pennsylvania.

We have already alluded, more than once, to the recent movement in Pennsylvania, in regard to common Education. In our January number, we gave an account of a meeting of the citizens of Philadelphia on the subject, which resulted in the appointment of a committee 'to devise and recommend the most suitable mode of calling the attention of the people of the state of Pennsylvania to the importance of a system of Common Schools.'

This Committee in their report state, that while liberal provision has been granted to colleges, academies, and the higher departments of learning, no aid has been afforded to common schools, which are alone adapted to the exigences of the great mass of the people. They say it is a well authenticated fact, calculated to startle every reflecting citizen, that *Pennsylvania has hundreds of thousands of sons and daughters, who are entirely destitute of the means of intellectual culture!*—that while memorials and petitions from various parts of the state have been repeatedly sent to the legislature, praying for a system of general Education, that body fully aware of the supineness and indifference of the great mass of the people to Education, have believed that any legislation on the subject would be unpopular, and have not therefore felt themselves called upon to act.

In view of these facts, and in the belief that every measure of importance must emanate from the people,—that legislatures will not act on this subject contrary to the known wishes of their constituents, and that the Editors of the public papers throughout the state can hardly be expected to act on any other principles;—the committee suggest, as the only course to be pursued, the importance of direct appeals to the people. To effect this, the three following methods are proposed.

1. To endeavor to awaken attention through the medium of the press. For this purpose, communications, should be well written, and have a direct and obvious bearing upon the importance of Education in forming the character and preparing human beings, individually and socially, for usefulness and happiness.

2. As a considerable portion of the citizens of Pennsylvania speak the German language, it is deemed an important point to seek out some enlightened and philanthropic German who should devote himself, by his labors and influence to the work of addressing that portion of the population.

3. In addition to these measures, an agent or agents, should be employed to deliver public lectures and addresses, of a plain and practical character, to the people, and endeavor by every judicious means to enlist attention to the subject. To render the labors of an agent more effectual, he should be familiar with the valuable improvements which have been made in elementary instruction, within a few years, both in this country and others; and should be able to assist in establishing on a proper basis, infantile and other establishments in towns and populous villages, and assist in qualifying teachers—females, especially, to take charge of them.

The Committee believe that there are parents and teachers to be found in many parts of the state, who are ready and anxious to co-operate in efforts of this kind, and thus lay a foundation for extensive and important results.

Dr Webster's School Books.

We copy from the Illinois Monthly Magazine, conducted by Judge Hall, the following remarks on 'Cobb's Critical Review of Dr. Webster's series of books for systematic instruction in the English Language.'

'The pamphlet is written with great care and labor. The composition is not always grammatical—a serious error in one who writes on philology. But the work is evidently that of a shrewd investigating mind. Divested of its petulence and virulence, it would have been acceptable to the public, and might have been useful; but every well regulated mind will recoil from the kind of criticism which is here bestowed on a venerable man, who has spent a long life in the service of his country, and is deservedly ranked among its greatest benefactors. Mr. Cobb has proved conclusively, that the dictionary is not a *perfect* performance, and that the English Language, notwithstanding all the efforts of Dr Webster, remains about as irregular as it was before he began. All this, we presume, would have been conceded to our critic.'

'But if Dr Webster could not change the genius of the language, and fix that which is, in its nature, *unfixed*, it does not follow that his work is to be condemned. He has reaped a harvest of fame, such as no man has gathered in that field but Dr Johnson. He has given to the world a work, which, imperfect as it may be, approaches perfection nearer than any other production of the same kind. It is a work which was not prepared in a day; but is the result of years of toil, of deep thought and laborious research. Its author has struggled through privation and poverty, through unbelief, neglect and reproach—through obstacles in short, which nothing short of the most arduous zeal, and the most patient courage, could have enabled him to surmount.'

'He has lived to see a life of labor crowned with an old age of honor; and we believe that his countrymen will not easily be persuaded to tear from his brow the laurels earned by half a century of useful and severe mental exertion.'

Proportion of Words beginning with the Different Letters of the Alphabet.

The 940 pages of Dr. Webster's octavo Dictionary are distributed to the several letters nearly as follows. S has 104 pages; C, 102; P, 76; A, 66; C, 64; R, 51; B, 49; T, 45; I, 44; E, 43; F, 42; M, 41; H, 32; U, 31; G, 28; L, 27; W, 25; O, 20; V, 15; N, 13; J, Q, K, 6 each; Y, 2; Z, 1; X 1-3. It thus appears that S is the initial of more words in the English language than any other letter. Of the words spelt with C, 7 pages are with *C, pronounced as S.* Adding these 7 to the 104, and subtracting these from the 102 beginning with C we have 111 pages of words beginning with S, more by 16 pages than belong to any other letter, and nearly

one eighth, or, more accurately, two seventeenths of all the words of the language. Truly we are a nation of *hissers*.

THE UNKNOWN TEACHER.

An individual has, during the last six or seven years, offered his services, as a Teacher, gratuitously, and has conducted schools in different parts of the United States, where his offers have been accepted, in a very able manner, always concealing his name. Yesterday's mail brought us the advertisement headed "PRO BONO PUBLICO," with the cash inclosed to pay for its insertion. We wish some of the friends to poor children here, would attend to this offer, as we have a great desire to see among us an individual who has excited so much curiosity, and so unostentatiously conferred benevolent actions on the rising generation.

Montreal Gazette.

INTELLIGENCE.

AMERICAN LYCEUM.

The American Lyceum held its annual meeting at the City Hall in New York, on Friday May 4th. The meeting was well attended, and with marks of interest on the part of its members greater than heretofore. We have only room for a brief sketch of its proceedings.

A letter was received from the President, Hon. S. Van Rensselaer, stating that ill health would prevent his attendance, and oblige him to resign the office assigned him. The chair was taken by Dr Griscom, the first Vice President; and the Hon. Thomas Day of Connecticut, Hon. Thomas A. Greene of New Bedford, and Prof. Potter of Washington College, were appointed a committee of arrangements.

The first day was passed in hearing the reports of last year, in the election of officers, and in receiving information concerning the state of Lyceums generally, which was of a highly interesting character. The second day was occupied chiefly with the reading of several interesting essays relative to Education, and the general business of the Institution.

On Monday, several essays and communications were also presented, and a number of pupils from the public and infant schools of the city were examined, under the direction of Mr Seton. The Constitution so amended that persons might become life directors of the Institution, on payment of $100; life members, on payment of $20; and annual members, on paying $3, annually. The executive Committee were requested to prepare a monthly paper, of 4 to 8 pages, for the purpose of circulating information on the subject of Lyceums; to be sent to all members of the Institution, and to Lyceums throughout the country.

HANOVER ACADEMY AND INDIANA THEOLOGICAL SEMINARY.

The institution is located in South Hanover, Jefferson county, Indiana, six miles below Madison, on the bluff of the Ohio. It consists of a Literary department embracing a course of instruction similar to that pursued in other Colleges in this country, which has been about five years in successful operation; and a Theological Department recently established. Connected with these is a preparatory school; and it is intended to establish a primary school for instruction in elementary branches.

Each student is required to labor at least two hours a day, in the garden

or on the farm. Provision is however to be made for mechanical employments, where these are preferred.

The Theological department has a Library of 1000 choice volumes, with the prospect of doubling its size the present season. Besides this, the students have access to the Libraries of the Professors, consisting of about 3,000 volumes.

The academical year is divided into two sessions of five months each. The price of tuition in the College is $7,50; but in the Theological Department the tuition is gratuitous. Board is estimated at $1, a week; but the labor of those students who are fifteen years of age, estimated at 5 cents an hour, pays 60 cents a week; and those who maintain a respectable standing in the class are allowed to labor at the same rate enough to pay the whole. Boys under fifteen, and those who work at mechanical employments, are paid a reasonable price, but the terms are not at present fixed. The number of students on the catalogue at present is about 40.

The situation is pleasant and healthy, and the tone of public morals in the town and vicinity excellent. In proof of this may be mentioned the fact that ardent spirits are excluded from the family and social circles; nor even permitted during the season of harvest, at house-raisings, &c. Spirits cannot be obtained at the groceries and taverns.

The New York Apprentices' Library.

The general Society of Mechanics and Tradesmen of this city, with characteristic and most commendable zeal, are taking measures for the improvement of the Apprentices' Library, and the extension of the means of education and intellectual improvement.

They propose to raise $20,000 or $25,000 by donations, to establish male and female schools on a more extended plan, with a department embracing the Classics, Mathematics, Architecture, Drawing, Design and Civil Engineering. They also propose to open a larger room for the Library, with one or more reading rooms for Mechanics and Apprentices; and finally a lecture room provided with chemical and philosophical apparatus. A noble institution this will indeed be—worthy of a liberal and intelligent society, and a great honor to the city, as well as a safeguard to thousands of youth. The Society propose to purchase a suitable building, large enough for all these departments. More than 1,400 apprentices are now regular readers of the Library, which contains 10,000 volumes.

N. Y. Adv.

A Newspaper at Swan River, *(New Holland.)*

The singular phenomenon has been exhibited to us of a newspaper published at Swan River,—a testimony of the great advancement of this age in cultivation of intellect beyond those which preceded it, since there perhaps never existed a colony where an attempt at the communication of even the most ordinary intelligence through the medium of a periodical press, was ever made at so early a period after the first formation of the society, as in this instance of Swan River. The journal is entitled the *Freemantle Gazette, and Western Australian Journal.* The first number bears date March, 1831. The preliminary article is very fairly written.

Times.

Bengalee Newspaper.

The Bombay papers contain a notice of a new weekly paper, published in the Bengalee language, the first attempt of the kind, and edited by a learned Hindoo. In the first and second numbers were articles on the liberty of the native press, and on the trial by jury, which had been purchased with so much avidity, that both were out of print. It appears under the title of 'Sungbaud Cowmuddy,' or 'The Moon of Intelligence.'

PROPOSED CONVENTION OF SUNDAY SCHOOL TEACHERS.

The Board of officers and managers of the American Sunday School Union, at a stated meeting held at Philadelphia, on the 10th of April last, proposed and recommended a National Convention of Superintendents and Teachers of Sunday Schools. A preliminary meeting for the purpose of taking the subject into consideration will be held in Philadelphia on the 23d of the present month; which all Superintendents, Teachers, and other officers of Sunday Schools are invited to attend.

CORRESPONDENCE.

Although somewhat personal in its character, we cannot withhold the following extracts of a letter from Prof. Schwartz of the University of Heidelberg, now 75 years old, and one of the patriarchs of education in Germany, to the Editor, alluded to in our number for April. We have omitted the *titles* which German politeness requires, but which do not belong to an American vocabulary.

'Heidelberg, Grand Duchy of Baden, 30th Jan., 1832.

At length my ——— friend, I reply to your letter. I should have done it long since, but I hoped to find an opportunity of sending you at the same time, some literary communication. As none yet offers, I dare not any longer delay, since your letter has informed me of your safe arrival beyond the ocean, and since you have been good enough to send me the first number of your work on Education. I placed it in the University Museum here, which contains a reading room, and it was received with thankfulness. I have to request that you will send the continuation of your work, and mention the price and the place where the Librarian of the University here can send the money. I must also request, that they be sent by the least expensive conveyance.

'I also received the last month, via. Hamburg, two books addressed by your hand; 'The Journal of the Literary Convention at New York,' and the 'Lectures before the American Institute of Instruction,' in Boston. I have presented both to the University. I unite my thanks with the thanks of the University of Heidelberg, to you and to the excellent institutions in whose name they are sent, in the most cordial manner.

'The efforts on behalf of science in your country are to us a most gratifying spectacle. The German takes a warm interest in the welfare of other nations, and the attention of the learned in Germany is constantly directed to the literature of other countries. We are especially delighted with the new life in reference to education which seems in the United States to rival the exterior prosperity. For you have well said that on this depends the welfare of future generations. It is with great satisfaction that I see your name in connection with both these institutions, and welcome your first efforts in the cause.

For your treatise upon Vocal Music and its introduction into schools, I press your hand,* as all our brethren in Germany and Switzerland will do. Our thanks for this be, that we pray God to bless your endeavors, and give us the pleasure of hearing of their success. I shall embrace the first occasion to communicate a part of your animating address to the German public. I shall also prepare some notice of the Lectures of the Institute, for they please me much, and the whole plan deserves to be made known in Germany. The literary convention is already noticed.

'I hope to send you my thoughts upon the higher and lower schools, in a work which will be printed the next summer as a supplement to my history of Education, entitled 'The Schools and their various relations.''

With great respect,

Yours, cordially,

SCHWARTZ.

* A German expression for pleasure and thanks.

ART. I.—COMMON SCHOOLS.

[THE following communication we think deserves the attention of our readers, and we hope will call forth similar accounts (or rather more favorable ones) from other places.]

THAT there are defects, and glaring ones, too, in our common schools, is a fact, to prove which, it is only necessary to become acquainted with these institutions. That such should be the case with those fountains which ought to send forth *knowledge* and virtuous principles, is truly humiliating to this boasted land of science. Facts show that they must be radically changed before they can be called *good schools*.

Perhaps the state of schools in one town, may serve to show, in some degree, their general character throughout the different sections of New England. For the last two winters, the writer of this has been somewhat acquainted with the schools in the town of ———, county of ———, Massachusetts.—In this town, consisting of 1,300 inhabitants, there have been heretofore, seven districts, but lately one of them has been divided; making now eight in all. An attempt was made to obtain a full report of each school, but owing to the neglect of some of the teachers, or to some other source, this could not be procured. A general account of them, however, may be given.

The number of scholars in each district, has been about fifty: perhaps it may have exceeded that. One school, however, has generally numbered from sixty to seventy. The daily number of this school, has been less than forty. As a general thing, the average daily attendance has only comprised two thirds of the number belonging to the different schools. These have been kept from six to nine months in the year,—three months by male teachers, and the remainder, by female. I think it may be said that these schools have been kept by those who have passed through their preparatory course for instruction, in the same schools which they teach, or in others in the town, of the same character. Hence, no teacher can be qualified for his station so long as the schools remain in the state in which they have been for some years past.

They have been conducted on what is called—and with propriety—the *old system*. The books used are altogether unfit for children. Previous to the year 1830, Pike's Arithmetic was considered a *standard* work, since which time, in some of the schools, systems have been introduced which are more rational. Reading books are various.—The English, and Historical Readers, Introduction to the English Reader, Introduction to the National Read-

er, and Child's Assistant—Cumming's, Marshall's and Emerson's Spelling Books. Three teachers, during the past winter, have adhered to the *old* systems of Arithmetic. To show the feelings of one of them respecting Colburn's First Lessons, it may not be out of place to state a fact which occurred within a few months. A young man, a member of a private school, found a question in this Arithmetic, the solution of which is given, in part, in the key,—which seemed to him to be incorrect. He applied to his teacher, who was of the same opinion. He then asked the teacher, before mentioned, whom he happened to meet shortly after, if he would examine the question, that he might ascertain whether it was incorrect or not. He replied, that "he did not wish to have anything to do with the book—*it was good for nothing*—there was *one* in his school, and he would be glad to have *that* removed."

Grammar has been extensively introduced—generally Murray's, though in one school Ingersoll's is now used. Teachers have generally thought that they must set their pupils about this study before they commenced Arithmetic. The work used may not be so objectionable in itself, as the *manner* in which it has been used. I do not consider the book, however, a suitable one for beginners of any age. Children were required to *commit* the grammar to *memory*. This was *studying grammar!* It may be said, and with truth, that scarcely *one* understood anything that he had passed over. One boy observed to me, that he studied grammar many winters, but never knew, as he termed it—'the meaning of it.' He thought, however, that 'if he had spent as much time upon Geography, he should have known something. For the truth of his last remark, I will not vouch; let it speak for itself. The different studies of the schools have been conducted, like that of Grammar, that is, not understandingly. Perhaps Geography has been attended to more rationally than anything else; though this has been without apparatus. In these schools, as in many others with which I am acquainted, very few things are thoroughly understood,—and those few, not till the pupil has been *drilled* many years upon them; when they might have been learned in a few weeks.

Teachers have found the schools, on entering them, in a bad state, and have left them no better than they found them. They have followed the beaten track of their predecessors, without daring to call in question any of their proceedings, or examining for themselves, whether things had been right or wrong—without introducing anything new, which would be really improvements, for fear of combating the long established prejudices of the people.

Old and young, from the child of four years to the young man of eighteen or twenty, attend the same school, which is a great evil. The younger ones have nothing assigned them by the teacher

to gain their attention, and therefore are restless, and form habits which often injure them through life. As a general thing, from the age of four to eight or ten, they do nothing but read, or rather *look over*, their spelling or reading book. Many a child has nothing but the dry, uninteresting task of the spelling book for years. This course tends to form habits of idleness, that are seldom if ever removed.

The school-houses are small and badly constructed. It may be here observed, that the school-houses of this town are like those of the adjacent towns. The general size may be about twenty four feet long, and eighteen or nineteen wide; and the height of the walls seven feet. If the house is warmed by a stove, it is placed in the middle of the floor, directly in the place that should be unoccupied. Some attempts have been made in one district to erect a new house, but the majority say—'It is as good as that which our fathers had—we were educated in the same—some of our *able* men were educated there,—therefore it is *good enough*.'

The schools have been conducted without much system. Reading the first thing in the morning, beginning with the first class, and so down to the lowest. The exercise of reading in the afternoon, the same as in the forenoon. If there were recitations in Geography, Arithmetic, &c. they were attended to after reading, as circumstances would permit. The duties of the day closed with an exercise from the Spelling book. The pupils were arranged on the floor, like the columns of words in the spelling book, upon which they are *drilled*. These columns have their *head* and *foot*, so that if one misspells a word, his neighbor takes it; if he spells it correctly, he changes place with his classmate.

This is, in some degree, a description of the schools in one town, but it will answer for many. We talk loudly in our public journals about the good schools of New England, but experience has taught me that these *good schools* are to be found only in favored places—'few and far between.' In many places, any one, calling himself a *schoolmaster*, is employed, provided he will engage for small wages to teach a school!—to train up young immortals for their place on earth, and for their native heaven!

Teachers are unqualified for their duty. Public opinion, in our country towns, respecting schools, is low, and now the question arises; What shall be done? Will our Legislative provision amount to anything more than a name, unless the people themselves take an interest in this work? It is much to be feared that unless there is an immediate change in the minds of many, more serious evils will result than have ever resulted heretofore. The alarm should be sounded throughout the land, till the people are awake to their duty, and performing it. S. P. D.

Art. II.—On Teaching the Abbreviations, Capitals, and Numeral Letters.

Many spelling books contain one or two tables of the abbreviations in most common use. As soon as children in our schools can read with tolerable rapidity, they are usually required to commit them to memory. This is done partly from a conviction of their utility, and partly to furnish the pupils with employment.

But as they are repeated by the scholars in school from day to day, it commonly happens that the younger pupils learn them *by rote;* so that no studying them is demanded. From this very fact, however, in part at least, their knowledge is often very imperfect.

The purpose of the present remarks is to exhibit some errors into which most pupils fall, because they learn them wholly by rote, and never have them properly explained. For example, I have found many pupils, and even *teachers*, who would read 'Messrs. Howe & Smith,' thus; '*Gentlemen Sirs* Howe & Smith,' because the spelling books say, 'Messrs.—Gentlemen, Sirs.' Now, had their attention been properly directed to the subject, but for a moment, they could not have failed to observe, that the author of the spelling book did not intend this, but only left it at their option to say either '*Gentlemen* Howe & Smith,' or '*Sirs* Howe & Smith.' To take both the appellations, was no more his intention than that '*Dr.* Brown.' should be read '*Doctor* or *Debtor* Brown.'

This subject may seem trifling to many; and if it were the only instance of the kind, or if it were confined to a few obscure schools, it might justly be deemed so; but when we find it, in some parts of our country, so general as to excite the surprise of a whole Board of School Visitors, when *for the first time* they learn that the practice is erroneous, it certainly cannot be an unimportant matter.

A few more errors of a kindred character will now be mentioned. *Viz.*, which is defined '*to wit, namely,*'—that is, to wit, *or* namely, leaving it to the reader to choose between the two,—is very generally read at schools *to wit namely.* The same remark is true of *ss*, though it rarely occurs except in books connected with civil or judicial concerns. Even those which have but one definition, such as e. g., i. e., L. S., and more which could be named, if it were necessary, often perplex children, who can repeat the table from beginning to end; not only at school, but even through much of their remaining lives.

How easy would it be for a teacher to prevent all this, by practical examples on a slate or black board. Let him write down such examples as were introduced above, and holding up the slate to the view of the whole class, inquire how they should be read.

It would require but a few lessons of this sort to give them a thorough and practical understanding of the whole subject; would save much time; and prevent their carrying with them into life much error.

Remarks of the same kind may be applied to capitals and numerals. There are few children in our schools who cannot repeat the rule for placing capital letters; yet there are very few indeed who do not make egregious blunders when they attend to composition. They will begin most of the names of the Supreme Being—sometimes all of them—with a small letter. The interjection O, and frequently the pronoun I, are treated in the same way.

Now, of what possible use is it to take pains to commit the rule to memory, and spend time in reciting it every day, when it answers no practical purpose in the end? A few lessons on the slate or black board would explain the whole subject, and fix the *ideas*, if not the *words*, in the pupil's mind. How much error, and reproach, and mortification, would thus be prevented!

If the errors alluded to were the result of heedlessness alone, the case would be altered. But in fact many persons of eighteen or twenty years of age, who can write a good hand, and compose with a great deal of propriety in other respects, are found to use small letters for the pronoun I, and interjection O. How diminutive it makes a fine piece of composition appear, even when written in an elegant hand!

The fault is in the prevailing methods of instruction, which render nothing intelligible. The *practical application of the rules*, which the pupil now barely commits to memory, is what is wanted.

The remarks here made are applicable in a degree to the common method of teaching the *numeral letters*. But as children are early taught to read the New Testament, where these letters often occur, a partial knowledge of their use is usually obtained; as far, at least, as fifty or sixty. Beyond this, their ideas are wholly confused and indefinite. AN OBSERVER.

ART. III.—RISE AND PROGRESS OF THE PHILADELPHIA SOCIETY FOR THE ESTABLISHMENT AND SUPPORT OF CHARITY SCHOOLS.

THIS useful Society had its origin in 1799. A few young men in Philadelphia were in the habit of meeting in the long evenings of winter for social conversation. At one of these meetings it was suggested that they might employ their time profitably in the gratuitous instruction of the children of the poor in the common English branches. The plan was approved, and immediately adopted; and

this little band, consisting of not more than nine apprentices, clerks, and young men just commencing business, began their operations by opening an evening school, at which from twenty to thirty children attended. The members officiated as teachers by rotation. Their united contributions during the first season were only $16 37; their expenditures somewhat less.

The next year the society was enlarged. In June, 1801, a day-school was opened. Each member of the association now contributed one dollar a month to the accomplishment of their benevolent purpose. The association, which had been hitherto called by another name, now adopted its present constitution and title.

By means of the bequest of a benevolent German citizen, Christopher Ludwick, who died this year, the society, about five years afterwards, came into possession of funds to the amount of about $13,000. But without delaying their measures till they should receive the bequest, the society in 1803 erected a neat two-storied brick school house. By the influence of the late Dr Rush, who had become one of the members, $2,800 were subscribed to pay the expenses of the building and the lot of land on which it was located.

At this period the number of scholars was about sixty, but after the completion of the building, which was in 1804, the increase was more rapid. In 1809 the number was 278. There was also about this period a considerable increase of funds in consequence of donations, legacies, and the contributions of new members.

Hitherto none but boys had been received. In 1811 a school was established for girls; which at the close of 1812, contained 186 pupils. The income of the society, from this time, enabled them to expend about $1,700; and to educate upwards of 400 scholars annually.

In 1814, a library was established for the institution. This was effected principally by the donations of the citizens, including several liberal booksellers. The library consisted at first of 400 volumes, but it has since been increased to 600; which are all well selected.

From the last report of the society, it appears, that since its first establishment it has given more or less instruction to 5,235 boys, and 3,596 girls; many of whom are now respectable and useful citizens. The history of the institution is a most striking example of '*great results* from *small causes*.'

During the past year, there has been an average of 452 pupils in the schools. The number of boys who were admitted is 220; girls, 265: discharged, 230 boys, and 233 girls. The present number of pupils is 230 boys and 222 girls. Of the latter, 159 are instructed in sewing, and taught to cut, make, and mend clothing for themselves and others; thus qualifying them to become useful and practical members of society in whatever sphere they may be called to move. The girls belonging to the sewing department are divided into three classes; two of which attend on alternate days, thus devoting two days in the week to this employment, and the remaining class attend but one day in the week.

We are indebted for these interesting facts to the Editor of Poulson's Daily Advertiser.

Art. IV.—Practical Lesson.

Objects.

[In the 'Lectures to Female Teachers on School-keeping,' by Mr S. R. Hall, just published, we find several excellent plans suggested for calling into exercise the *thinking* powers of children, among which is the following.]

The teacher holding in her hand the fragment of a stone, asks—Children, do you see what I have in my hand? *C.* Nothing but a piece of stone. *T.* Well, what do you suppose I am going to do with it? 1st *C.* I don't know. 2d *C.* Talk to us about it. 3d *C.* Tell us to think about it. *T.* Can any one of you think of anything to say about it? [A pause.] *T.* who made it? *C.* God made it; for he made everything. *T.* Did he make it for any purpose? *C.* He did, for nothing is made in vain. *T.* Can you think of any use to which stones are applied? Each one who can think of anything may tell me. *C.* To make walls.—To make door-steps.—Houses are underpinned with stones.—Do not people pave streets with stones?—I have seen a *house* made of stones. *T.* Anything else?—*Think.* *C.* Mill-stones to grind corn and wheat with.—I went over a bridge once that was made of stones. *T.* Can any one think of anything else? *C.* Hearths are sometimes made of stones.—Jambs are also made of marble, which is one kind of stone. *T.* Who can think of anything else for which stones are useful? *C.* I remember of reading that Bunker Hill Monument is made of stone.

The teacher may ask the question several times; and when no one can think of any other, she may explain the mode of obtaining lime from stone,* the value of plaster stone as manure, &c.

At another time she holds up a nail and asks—What is this, children? *C.* A nail. *T.* What is it made of? *C.* Iron. *T.* Can you tell me where iron comes from—does it grow, as trees do? *C.* No, it is obtained from the ground. *T.* Can you think of anything else that is made out of iron? *C.* Yes—a knife, a chain, an axe, a crane, a hoe, a part of ploughs and harrows. *T.* Can you think of anything else? *C.* Yes—the stove is made of iron. *T.* Can you think of anything else? *C.* Yes—a horse shoe. *T.* Anything else?

When the teacher has elicited every answer that can be given by the children, she varies her questions, and inquires whether it is very useful, whether people could live in civilized society without it, or whether iron or copper is more useful. The conclusions they will be able to form will be generally found correct. The chief benefit of this course is, the exercise of mind it gives to children. They are led to think, to examine, and to inquire, and will thus be led to form habits of reflection.

A knife, book, pen, piece of glass, watch, flower, stick, &c. may be used in the same manner, and the exercise will always receive attention.

The course may be varied by proposing questions like the following. Can any child mention anything that is great? Why is —— great? Who will mention something that is good? Why is —— good? Mention something that is valuable. Why is —— valuable? Can you mention

* Frequent, short and simple explanations of this sort, will interest the pupils, and enable the teacher to keep up their attention a considerable time; yet caution should be used not to *exhaust* a subject, lest they should resume it with reluctance afterward.

anything that is beautiful? Why is it beautiful? Tell me of something that is mean, unkind, cowardly, wicked, virtuous, benevolent, lovely, praiseworthy, &c. &c. In giving answers to these questions, children will often discover reflection surprising to any one who has never made the experiment.

If it is asked, how much time should be occupied in lessons of this character? This must always be determined by circumstances. In *every primary school*, however, some part of both the morning and afternoon ought to be thus occupied.

MISCELLANEOUS.

Regulations of the School Committee of Gloucester, Mass.

Art. 1. As all the instructors derive their authority from this board, they shall be alike responsible to it for the faithful discharge of their appropriate duties. In instances of unfaithfulness in office, it shall be the duty of the Prudential Committee to represent the same to the sub-committee of the school in question, and through them to this board; that any abuse of their confidence may be promptly corrected.

Art. 2. The instructors shall be punctual in their attendance at the hours appointed for opening the schools, and shall require like punctuality of the scholars; and as great evils have been experienced in consequence of numerous instances of tardiness and absence, instructors are required to carry into effect the following rules:—

First. The exercise shall commence punctually at the hour assigned for opening the schools.

Second. The door of the school room shall *remain open* fifteen minutes after the commencement of the exercises, and *shall then be closed;* and no scholar who is then absent shall be permitted to enter the school, until the exercises are again commenced on the succeeding part of the same day, or the following day. *Provided, however,* That during the winter quarter, an extension of five minutes shall be allowed to scholars living more than one mile from the school.

Third. No scholar shall be permitted to be absent from school except in case of sickness, or death, in the family to which said scholar belongs.

Fourth. When any scholar, not entitled to be excused for either of these reasons, shall have been absent twice in a month, said scholar shall be forthwith dismissed from the school, and shall not be permitted to join the same, except by virtue of authority previously obtained from a member of the sub-committee of the district. *Provided, however,* That in cases, in which it shall appear that boys or girls are unable to attend school, except during a part of the time, it shall be competent for the sub-committees, upon being satisfied of the facts, to grant permission to such individuals to attend school thereafter on such conditions as the circumstances, in the case, may seem to require.

Art. 3. Strict regard shall also be paid to the hours assigned for closing the schools; and no scholar shall be allowed to depart before the same, except at the request of the parent or guardian, expressed personally at the time, or by note, or special messenger.

Art. 4. No new scholar shall be admitted to any district school except on Monday of each week, and the number of pupils attending at any one time under one teacher, shall not exceed sixty.

Art. 5. No child under seven years of age will be admitted to a district school, kept by a master, between the last of November and the last of March. *Provided however*, that children five years old may attend such school, in a district not containing sixty scholars; in which case male children shall have the preference. Whenever there are in any such school, more than sixty pupils over seven years of age, the youngest shall be dismissed, until the number be reduced to sixty.

Art. 6. No child under four years of age shall be admitted to a district school, kept by a mistress; nor under six years where the number of scholars exceed sixty; in which case female children shall have the preference.

Art. 8. It is recommended that the morning exercises of the schools commence with reading the scriptures; and the evening exercises be concluded in the same manner.

Art. 9. In case of bad behaviour of any scholar, it shall be the duty of the instructor to inform the parent, master, or guardian, of the circumstances; and the prudential committee shall have power to expel such scholar from school, with the advice and consent of a member of the school committee—nor shall such scholar be restored until there has been given full and open manifestation of contrition, as well as satisfactory evidence of amendment.

Art. 10. Every instructor shall keep an accurate bill, in which shall be recorded the names, ages, and absence of the pupils, and such other particulars of their conduct, as shall enable the committee, at each visitation, to form an adequate idea of their proficiency.

Art. 11. Two half days each week, the days of Annual Fast, and Thanksgiving, Christmas Day, and the Fourth of July, may be allowed as holidays; and no others shall be allowed, except by special vote of the School Committee.

Plan for Employing the Illinois School Fund.

The school fund of Illinois amounts to $82,000. This fund, (which is annually accumulating from the sales of public lands,) at 6 per cent. interest, would produce an annual revenue available to common schools, of about $5,000. At 10 per cent. interest, (and who would not give that with ample security,) the income would be $8,200. The number of children and youth, in Illinois, between the ages of 5 and 16 years, all of which ought to be in school, is about 64,000. To divide this sum between these children, as payment for tuition, would give *twelve and a half cents* to each scholar, per annum. This would not pay for quite four days' tuition at the rate of two dollars per quarter.

Now with all due deference to the congregated wisdom of the state, which the people may elect to meet at Vandalia next winter, we will suggest the following project.

A poor young man, by laboring two hours in a day, can be supported at any of the public or private schools of a higher grade than common schools, in board and tuition, for thirty dollars per annum. For the want of this thirty dollars, hundreds of very promising youth would rejoice to avail themselves of the opportunity, if they could have this aid. Now for the

Project.

Let the legislature organize a board of commissioners of the school fund, and authorize this board to *loan* annually, for three years, thirty dollars a year, to such indigent youth of good moral character as may apply,

each county receiving its share—his friends giving good security for refunding the money. Let these beneficiaries annually exhibit to the governor a certificate of their good morals and progress in study. At the expiration of three years, it is presumed they will be thoroughly qualified to teach a first rate school. If then these beneficiaries shall teach a good school in this state for the three consecutive years following, of which fact they shall produce the certificate of the county commissioners' court, then the loan they have received in their education shall be cancelled. If they do not teach, it shall be refunded with interest. Thus applied, $5,000 would educate 166 students. Suppose 150 of these taught school for three years—themselves having been thoroughly qualified for the business,—and their schools had an average of 25 scholars,—the number taught would be 3,750 pupils. Many of these would become teachers in turn. If any one can invent a better scheme than this to make the interest of the school fund available, and diffuse the blessings of education through the population of our state, we will cheerfully surrender our project to his. *Illinois paper.*

INTELLIGENCE.

Lane Seminary, Ohio.

Lane Seminary is only two miles distant from Cincinnati, and embraces two distinct departments,—a Literary and Theological school. A preparatory or grammar school for boys from ten to fifteen years of age, to be connected with the literary department, is also contemplated. The liberal funds and endowments of this institution will undoubtedly secure the best possible means of instruction in both departments. The endowments of the theological department especially, are uncommonly ample.

When the buildings about to be erected shall be completed, 150 students can be accommodated, each with a single room. Tuition in the theological department is gratuitous; in the literary department, $20 a year. Room rent, fuel, light, washing, &c. $10, and board $40 per annum.

The connection of manual labor with study at this seminary will, however, reduce the expenses almost to nothing. It is a fundamental rule of the institution that *every student* shall devote not less than *three hours* each day to *agricultural and mechanical labor*, the value of which is to be deducted from their expenses. Some of the students have in this way paid their board, and others the entire expense of the literary department, $70. Others still earn, by school keeping or other employments, during the winter vacation of three months, enough to defray the annual expense of their clothing. Boys, unaccustomed to labor, have earned from $15 to $30, in 40 weeks. The manual labor department is under the charge of a gentleman who was formerly a member of the Oneida Institute.

Weimar Female Schools of Industry.

The 'Female Society,' which has been established in Weimar, under the immediate patronage of the Grand Duchess, has been actively useful during the past year. The schools of industry which the society have opened, have given instruction to 2,967 children, of whom several hundreds, as well as adult females, have been maintained by employment in spinning. The Grand Duchess frequently visits these schools, and bestows rewards on those pupils who are most attentive and industrious. In the asylum for the education of orphans and destitute children of the better class, there are at present 23 pupils; and the institution continues to assist the objects of its care, after they have quitted its roof.

Genesee Wesleyan Seminary.

This institution, established at Lima, Livingston County, was opened on the 2d instant; Rev. Samuel Luckey, D. D. Principal. The year is divided into two terms. Tuition in the English department $6 a term; in the languages and mathematics, $10. Board and incidental expenses $1 50 a week.

There is a Female department connected with the institution. Tuition $6 a term for the solid branches; $7 50 when the ornamental branches are added, except music, which is $10 a term. Miss Eliza Rogers is the principal.

Public Schools in Philadelphia.

We have received the Fourteenth Annual Report of the Controllers of the Public Schools in the First School District of the State of Pennsylvania, from which we extract the following facts, in regard to the Lancasterian Schools in that District.

These schools, twelve in number, and containing 4,602 pupils, are conducted on the Lancasterian plan. Among them is a model school of about 400 pupils. On the pupils, including 906 which are permitted to attend other schools within their respective sections of the district, $27,595 15, have been expended during the past year. During the fourteen years which have elapsed since the Lancasterian plan was adopted, the whole number of pupils sustained in them at the public expense, is 44,427.

The subject of the education of children under five years of age has occupied the attention of the Board of Controllers, and a plan for an improved Infant School has been submitted to them and accepted. They even contemplate at no great distance of time, to establish a Model Infant School, wherein Teachers might be qualified to apply and carry out the system.

Ontario County Lyceum.

At the semi-annual meeting of this society, held at Canandaigua, May 16th, to which Inspectors and Teachers of Schools, and other friends of education, were specially invited, information was requested of the delegates from the several town Lyceums, on the following points, which we would suggest as proper topics for other occasions of this kind.

1. How have the meetings of your Lyceum been conducted? 2. What means have been adopted to exert an influence on schools? 3. Have School Teachers generally attended the meetings of the Lyceum? If not; why? 4. What influence has been exerted on those who have attended? 5. Into how many schools in your town has any school apparatus been introduced; and if any, what has been its effect? 6. What proportion of time has been lost during the last winter in your schools, by a want of fuel, by the poor state of the school-houses, or by any other cause? 7. Have your Inspectors visited your schools, and what advantages have resulted from their visits? 8. What has been the influence of your Lyceum, in exciting a desire for mental improvement in your community generally?

Instruction in Manufactories.

In several of the large manufactories of Leeds, a plan has been recently adopted of establishing on the premises, schools for the education of the children of those connected with the establishment. In one of them, 120 boys and 70 girls are receiving instruction as day-scholars, in rooms erected for the purpose, on their premises;—and arrangements are in preparation to meet an increase of scholars and improve their classification. The parents of the children contribute a moderate sum towards the expenses of this establishment. In two establishments, masters are provided by the firms, who instruct the children employed, both in the morning and afternoon; for which purpose, *stated intervals are allowed by their employers.* These examples are likely to be followed; and cannot fail to be attended with beneficial effects.

Society for promoting Manual Labor among the Jews.

There is a Society at Darmstadt, under this name, which already affords the means of education to 250 youths; and assists them in clothing themselves, providing tools, and supplying other necessaries.

Philadelphia House of Refuge.

This is an Institution whose object is to provide an asylum for those who have taken the first steps in a vicious course, and instead of suffering them to become regular tenants of the almshouse or the prison, a burthen to the community, or the subjects of an ignominious and early death, to provide them with a tolerable education, give them skill in some useful employment, render them strong and healthy; and give them, above all, industrious and moral habits.

The number of inmates in the institution on the first of January, 1831, was 132; of which number 87 were boys, and 45 girls. During the year 1831, the number received was 123;—99 boys and 24 girls. During the same period 98 were discharged, including two who died; and there remained in the House, on the 1st of January, 1832, 157.

The boys are employed in book-binding, boot and shoe-making, tailoring, and in manufacturing brass and cut nails, band boxes, watch chains, &c. The girls are generally employed in house work.

The number of boys who have already been placed out as apprentices is 39; of whom 15 have been indentured to farmers, 5 to shoe-makers, 3 to store-keepers, and the remainder to various occupations. Ten girls have been apprenticed, all of them to learn house-wifery.

Only one inmate of this institution has yet been returned, after having been once discharged. The public expense on account of the institution does not exceed $1 25 a week to each pupil.

Turkish Gazette.

Our readers are probably aware that a weekly newspaper has been recently issued at Constantinople. The appearance of the first newspaper in that great city is an interesting event.

The first eight or ten numbers have reached this country. The paper is printed on a handsome sheet, in the French language; and entitled 'Le Moniteur Ottoman.'

We are glad to find, from the first number, that the Sultan takes considerable interest in the subject of Education. During the last summer he visited a few of the cities of Turkey in Europe; and on his return to Constantinople, he paid great attention to the schools. The populace crowded to welcome him back; and boats awaited him, filled with the children of the Turkish schools of Constantinople, under the charge of their teachers. The Sultan gave $50,000 to the Turkish schools, $20,000 to the Greek, and $7,500 to each of the Arminian and Jewish schools, and $5,000 to the Catholic.

On the day when the heir apparent began his course of religious instruction, the militia, the troops, and the people assembled on the plains of Ibraham Aga, and the children of the schools were also drawn out, furnished with tents, and presented with a donation of money. All this certainly indicates a liberality of views and feelings, hitherto unknown in the 'Sublime Porte.'

Jewish School at Paris.

This school, which is conducted under the superintendence of the Jewish '*Society des Amis du Travail*,' maintains and educates, at this moment, 300 pupils, the children of the poorer class of Jews in the French metropolis. For several years past they have been entirely clad through the liberality of M. de Rothschild. It is extraordinary how much is done with the scanty funds which this school possesses. An income scarcely exceeding 6000 francs ($1125) has sufficed not merely to teach the pupils reading, writing, and arithmetic, but to instruct those of them in mathematics, grammar, and linear design, whom the necessities of their parents do not call away from the establishment at an early age. Even after their education is considered as completed, the society finds them a master, at an expense of 2700 francs a year, raised by voluntary subscription, and when they are capable of working for themselves, provides them with tools.

ART. I.—ON GOVERNMENT IN SCHOOLS.

Lectures to Female Teachers on School Keeping, by S. R. Hall. Richardson, Lord & Holbrook. 18mo. pp. 179.

THE lectures of Mr Hall to female teachers, abound with that practical good sense and experience which are characteristic of the former series on school keeping, and ought to be in the hands of every lady engaged in the instruction of common schools, who feels the need of aid in her task, or is disposed to avail herself of the experience of others. To such we connot offer a better recommendation than the following lecture extracted from it. To others, the book will be useless.

'ON entering your school-room, one of the first questions you will ask , is, How ought these children to be governed?—and another will follow, How can *I* govern them?—To suggestions on these subjects, I now invite your attention.

1. How ought children to be governed in school?

They are intelligent beings, and of course are to be governed as such. They are able to distinguish, in many cases, between right and wrong;—or if not, when *first* placed under your care, they may soon be made capable of doing it. They have sensibilities; they can easily distinguish between a smile and a frown,—between a friend and an enemy. They may be moved by kindness or unkindness,—they are capable of being influenced by various kinds of motives.

They ought then to be governed as rational, and not as irrational beings. The brutes must be controlled as brutes. The whip and the goad may be the most necessary instruments with them, as they are incapable of appreciating your reasons, or of understanding the ground of the requisitions you make. Not so with those whom you are to control and govern. They are intelligent, and can comprehend principles, and draw inferences from them. The following directions present the general course I wish to recommend.

1. *Require nothing of your pupils which is unreasonable.* Some demands must be made, if you would have the school a source of enjoyment to them or of pleasure to yourselves. But in all these you are to consult both their good, and your moral obligations. Whatever will lay a foundation for their highest improvement, cannot be neglected with impunity. And whatever is not necessary to this, you cannot justly demand.

Do you ask what requisitions may reasonably be made of them? The answer must be varied with circumstances. But in general terms, they ought always to attend to the objects, for which they are furnished with the means of instruction. If able to study, they must be required to do it. If able to learn a lesson, they must be obliged

to accomplish it in a reasonable time. They must be made sensible of their duty to obey all the necessary laws of the school. They may properly be expected and required to treat their teacher with respect, and each other with kindness. It is important that they become accustomed to realize that all the regulations of the school are made for *them*, and the wishes of the instructor must be their law. It is reasonable that they be required to obey cheerfully, exactly, and constantly. No rule made for them can be disregarded, without present and future injury. Partial and imperfect obedience, is little better than disobedience. The direction just given implies that nothing *unreasonable* can, with propriety, be demanded of them. The teacher must be just to herself and to those she instructs. She cannot make unjust laws without tarnishing her character, and proving herself unworthy of the confidence of children. She must guard against errors in judging what scholars ought to do, and what they ought to avoid. In this decision, it is not sufficient to regard their present welfare only. Everything which tends to lay the foundation for future excellence of character, is equally important with that, which regards their present good. Indeed, many of the rules given them ought to regard the future, even more than the present.

2. *Make every rule intelligible, so that it shall be understood by your scholars.*

It is possible, you may think this a direction with which it is difficult to comply. But such an opinion is erroneous. Young children can be easily convinced on those subjects of duty, which they are able to comprehend. They readily perceive the reason why they are furnished with books and instructors. They easily see the impossibility of making any progress in study, while they are idle, or engaged in play. They know that noise and confusion are not consistent with the rapid acquisition of knowledge; and of course, they will readily understand the necessity of submitting to such laws as may be requisite, for securing order in the exercises and success in their studies.

A person, who has never made an appeal to the common sense of children, will be surprised to find how correctly they decide on the principles by which their conduct ought to be governed. I should feel very little unwillingness to obligate myself to abide by their own decision, when proper questions are fairly submitted to their good sense.'

'3. *Uniformly proceed, on the same principles of government.*

The importance of this direction appears from two considerations. First, there is considerable variety in the feelings of the instructors, at different times; and secondly, the feelings of children are equally variable. It will require but half the effort to hold the reins of government to day, that it may require tomorrow. With a healthy flow of spirits at one time, you can meet a lion unmoved; but at another, while affected by some slight disease, while your nerves are in a state of irritation, a shadow may annoy you or drive you from your path. A child will be brought to cheerful submission at one moment, by very little effort; but at another, it may demand all your wisdom and firmness to ensure obedience.

Whether the difference exist in the instructor or pupil, the importance of maintaining uniformly, the same *principles* of government, must be obvious. If strict in discipline to day, and lax tomorrow,—if you punish an offence at one time, which you have disregarded at another,—or if you suffer an irregularity to pass unnoticed now, and censure it tomorrow; how can your scholars have confidence in your *judgment?* How can you convince them that your motives are correct? They are very quick to observe any irregularity in your mode of teaching them, or in your general system of government. I hope, therefore, the direction will receive careful attention from all who are intrusted with the management of schools. Let no one suffer himself to be deceived, by thinking that irregularity will pass without exerting an unhappy influence.

4. *Govern with impartiality.*

I do not give this direction without a knowledge of the difficulty of complying with it. No teacher can entertain the same feelings towards the scholar who is always making mischief and giving occasion to reprove or punish him, and another who constantly strives to do right, or commits an error unfrequently. Suppose both of these have been, in a given instance, chargeable with the same fault, under the same circumstances; it is difficult to feel that they are to be treated alike. But still, impartiality requires this, and if a difference *is* made, its effects will generally be injurious. The members of your schools connected with the most respectable families, and those coming from families of less consideration, must be governed by the same general rules; and intercourse with them in the presence of the school, ought to be conducted on the same principles. They are committed equally to your care and instruction, and the same kind and conciliating language must be addressed to all, or you fail of governing with due impartiality. If you are willing to reprove one, and *unwilling* to reprove another, it must be impossible to conceal the fact from the children. They read the thoughts of teachers, almost as readily as they understand their language. Let me suggest the necessity of *particular* care on this point. Even though you exercise *this*, pardon me for saying I shall still have some anxiety, lest you should be influenced by some undue bias of mind toward particular individuals.

5. *Govern mildly, but firmly.*

A habit of being fretful or peevish, will always make your company and attention disagreeable to children. No one desires the presence of a person, who habitually exhibits any unkind feelings. Threats made in such a state of mind are but little regarded, either by those who make, or those who hear them. Promises made under such circumstances, are *not always* observed. I have heard expressions from a teacher like these;—"If you do so again I'll whip your life out."—"I'll *ferule* you as long as I can lift a rule," &c. &c. Now does the scholar believe such a teacher? Does he expect him to keep his word? Ought he to expect it? Such threats never will be put into execution, and the children know it. If they do wrong, the teacher's

example is before them, which they will be disposed to plead in extenuation of the fault.

A teacher, who indulges in anger or in any slighter degree of ill nature, must incur the necessity of making frequent confessions to the school, in order to secure even an imperfect degree of confidence. To do this, is always humiliating, and very few are ready to acknowledge their errors, even when convinced it is their duty so to do. But without such readiness, any instructions to scholars on moral obligation, will be of little weight.

It is the common effect of ill nature, to make him who indulges it unhappy. How then can the duties of the teacher be performed successfully, while in such a state of mind?

6. *Fulfil every engagement or promise.*

On this much must depend; for children are not slow to learn whether this is your principle or not. If you ever say to a child—"You must be corrected for this fault," fail not to keep your word. If a request is denied *once*, let it be uniformly denied, unless circumstances change. If a scholar is required to do a thing, he ought to know at once that he *must* do it, and that there can be no excuse. When a teacher resolves to be obeyed in everything, it is not difficult to convince the school of this determination. If convinced, every one will always expect to yield obedience as a matter of course. But if a rule is once *broken* and the teacher does not regard it, there is an end of quiet submission and cheerful obedience. I have before said, no unreasonable laws should be made. It is therefore indispensable that all which are made should be regarded, and every promise should be faithfully *kept*.

7. *In order to secure obedience from others, it is indispensably necessary to govern yourselves.*

The importance and necessity of this has been implied in the previous remarks. Indeed, this might, with propriety, have been placed as the first prerequisite to your success in the management of your school. "He who has no rule over his own spirit is like a city broken down and without walls." Self-government lies at the foundation of the exercise of government over others, in every situation. When I can control myself, I have little anxiety about being able to influence those who are committed to my care.

This direction extends to many things. The teacher must govern her passions—control her prejudices—restrain herself from holding up individuals or families as subjects of ridicule—and many times, she must avoid saying *all* which might be said, without sacrificing truth. On one point, I wish to give a special charge. *Never mention the faults of a scholar*, unless when forced to do it, as a correction or warning.

Many things in the management of families may be proper subjects of animadversion, but I believe very little good can be accomplished by the teachers telling of them. You will need to govern yourselves constantly, with regard to these. Let every teacher be master of herself, and she will easily control the school.'

Art. II.—American Lyceum.

Communications to the American Lyceum.

[We received the official account of the proceedings of the American Lyceum too late for our last number, and shall be obliged, for want of room, to defer the details until the number for July. We have only space for the following extracts from communications.]

After the organization of the American Lyceum, a number of letters from gentlemen invited to take part in its proceedings were read. The following extracts were ordered by the Executive Committee to be published, and will serve to show the interest taken in the institution by enlightened men.

From Alexander Proudfit, D. D. 1st Vice President.

Salem, April 30, 1832.

'I have anticipated much pleasure in attending the approaching anniversary of the American Lyceum; but circumstances beyond my control will render it impracticable. All who regard the future prosperity of our country, must contemplate with deep solicitude the rising generation, and consider as primarily important every measure which involves their improvement, either intellectual or moral. Indeed, when we reflect that within the lapse of a few years, the destinies of our highly favored land, all our interests, civil, literary, and religious, must be committed to their trust, each well instructed, virtuous youth, may be regarded as a great public acquisition, and to rear up a generation of this character as worthy of every possible attention and sacrifice.

Popular education is very properly pronounced, under Providence, the corner stone in our temple of freedom, and therefore the Patriot, and Philanthropist, and Christian, must feel equally anxious for its universal diffusion, for the success of every plan which has for its object the improvement of the heads and hearts of our juvenile population. You will please, therefore, not to consider my absence as arising from any want of zeal in the common cause, but as the occasion of cordial regret; and that the Ruler of nations, who has already favored us beyond any other people on the globe, may smile on your deliberations, and through the instrumentality of the Lyceum, and kindred institutions, preserve unimpaired our very distinguished privileges, is the fervent prayer of

Your friend and humble servant,

Alex'r Proudfit.'

From the Hon. Edward Everett, 4th Vice President.

Washington, April 30, 1832.

'Your printed note, inviting me to attend the second annual meeting of the American Lyceum, reached me yesterday. I should derive the highest satisfaction from complying with this request, and should make it a matter of duty to do so were it in my power. There is, however, no probability that the session of Congress will close before the day mentioned; and should it continue in session it will be out of my power to leave Washington. This circumstance will, I trust, also be received by the Lyceum as an adequate apology for my failing to deliver an address at the meeting, agreeably to their appointment of last year.

I am, with high respect, faithfully yours,

E. Everett.'

From President Lindsley, of the University of Nashville.

UNIVERSITY OF NASHVILLE, April 20, 1831.

'I had hoped to have the pleasure of attending the second annual meetting of the American Lyceum, but I now find it impracticable. I drop you this hasty note to apologise for not appearing as the representative of the Tennessee State Lyceum, and to assure you of my hearty co-operation in the great cause of education, to which your institution is devoted.

I must just add the result of one experiment in my own particular province, though it has no connection with Lyceums. I have been here seven and a half years, and during all this period not a premium, prize, or honorary distinction of any kind whatever has been awarded to a student of this College. I have never even hinted to an individual, however meritorious, that I considered him superior to others. I have never, for example, complimented the best writer, the best speaker, the best Greek or Mathematical scholar, nor taken a single step towards distinguishing one above another, at any time or occasion. I leave the public and themselves to judge and speak of their performances as they please. In short, we are entirely free from the old vexatious code which attempts everything by *College honors*—which excites a few to extraordinary efforts, and discourages the great mass altogether. The experiment has proved perfectly satisfactory. I have never seen so large a proportion of the youth of any Seminary equally studious, or equally moral and orderly. No consideration would induce me to return to the ancient *emulation system*, the miseries of which were familiar to me long before I crossed the mountains. Our youth study vastly more, and do their work vastly better, than I have ever had an opportunity of witnessing in an eastern College. The government is as easy and simple as that of a private family. But I have not leisure just now for details.

Very respectfully, your friend and servant,

TH: LINDSEY.'

From Professor Olmsted, one of the Corresponding Secretaries.

YALE COLLEGE, May 2, 1832.

'Ill health, and indispensable engagements, have prevented my preparing the essay which was assigned to me at the meeting of the American Lyceum last year, and I request the executive committee to excuse my non-attendance, as a member of that board. An imperfect state of health requires that I should devote as much of our spring vacation as possible to journeying and relaxation.

Hoping that the present meeting of the Lyceum may result in much benefit to the cause of education, I subscribe myself

Respectfully yours,

DENISON OLMSTED.'

From Washington Irving, Esq.

LONDON, November 14, 1831.

'I beg you will communicate to the Executive Committee of the American Lyceum my high sense of the honor they have done me in inviting me to deliver an address, or a written essay, at the annual meeting of the society in May next. I regret, however, that circumstances put it quite out of my power to meet the wishes of the society, thus flatteringly signified. I am not certain that I shall be in the United States at the time stated. I have a great repugnance to public speaking, and all the time I can devote to literary occupations in my present unsettled state, is so com-

pletely engrossed in the completion of plans long deferred, as to leave no leisure for the production of an essay worthy the attention of the Lyceum.

With best wishes for the success of an Institution that cannot but prove of signal service in the infant state of our literature, and with sincere acknowledgements for the expressions of personal kindness towards me, on your own part, I have the honor to be, gentlemen,

Your obliged and humble servant,

WASHINGTON IRVING.'

From the Hon. Theo. Frelinghuysen.

WASHINGTON, April 16, 1832.

'It will not be in my power to be present at the anniversary of the American Lyceum in May next, and I have therefore, agreeably to your wishes, enclosed a paper containing a few thoughts on the theme named to me. You are aware that from the nature of my other duties here, I could not do much more than testify my respect for the institution, and my desire that every, even the most humble encouragement, should be accorded to an enterprise that promises so much usefulness.

I remain very respectfully yours,

THEO. FRELINGHUYSEN.'

From Miss C. E. Beecher.

CINCINNATI, April 25, 1832.

'Last summer the Executive Committee of the American Lyceum requested me to furnish an essay upon 'the appropriate organization of Female Schools,' to be read at the approaching annual meeting.

As by long experience, I had gained some results which I deemed might be of *practical* benefit, if communicated, I decided to avail myself of an opportunity of offering them to the public under auspices which would gain for them more attention than their own intrinsic merit might secure, and accordingly signified my intention to comply with the request. But before I had entirely completed the essay, my health became such, that my physician forbade mental effort. The piece was so nearly done, that I have been expecting every week to complete it, but it is now so late that I shall be unable to fulfil my engagement.

Respectfully yours,

C. E. BEECHER.'

ART. III.—PRACTICAL LESSON.

OBJECTS.

You may take this book, and open it, as if you were going to read in it. But stop; what book is it? 'Easy Lessons.' Well; what is it made of? 'Paper, ink, leather, and thread.' To what place is the book open? 'To the story of Lazy Lawrence.' Do you hold the book perpendicularly when you read? 'No.' Horizontally? 'No.' How then? 'Sloping.' Yes, you hold it sloping, or *obliquely*. The last is the word I wish you particularly to remember. How do the lines run which you are going to read? Do they run obliquely or horizontally? 'Horizontally.' Which way? 'I do not know what you mean.' I mean do you begin toward your left hand, and read toward your right; or do the lines run from right to left? 'Oh, they run from left to right.' They run, then, horizontally, from left

to right. Did you ever see lines run in any other direction? 'Yes; the columns of words in the spelling book are perpendicular.' The columns indeed are; but when you read a single word as *behavior*, or *immortal*, do not the lines run horizontally? 'They do.' Well, did you ever see them run otherwise? 'No, only sometimes when Thomas writes without ruling, he makes them run up hill; or *obliquely*.' I am glad to have you think, but I meant printed lines.

Do you know what a *page* means? 'No.' Well, you now see *two* pages; a right hand page, and a left hand page. Which is the top of these pages? Which is the right hand side of the pages? Which the left hand? Which is the bottom of the pages? Do you know what the broad white space at the right and left hand sides of the pages is sometimes called? 'I do not.' It is the *margin*. 'Do the pages in all books have a margin?' They do; though in some it is very wide, and in others very narrow. When you are reading along in a book, which do you read first; the right hand page, or the left hand page? 'Oh, the left.' When you have read all there is on the right hand page of a book, and have not finished the story, what do you then do? 'Oh, I read the rest of it, if I like the story.' But the rest is in another place in the book; how do you find it? 'I turn over a leaf.' That is what I wished to know. A book then contains *leaves*, as well as pages. How many pages on a leaf? 'Two.' If a book consisted of only two leaves, how many pages would there be? 'Four.' Yes, this is correct; but how do you know this? 'Because two and two make four.' But how do you know that two pages and two pages make four pages? 'Why, I can count them. See here; there are two pages on this leaf, and two on this. Now two and one are three, and one more makes four.' Well; how many pages are there on three leaves? 'Six.' On four leaves? 'Eight.' How many leaves would it take to make eight pages? How many to make ten? Twelve? A book has more pages than leaves then; how many more? I see you do not understand me; but suppose a book had only two leaves. This would be four pages; would it have more pages than leaves? 'Certainly.' Would it have just twice as many? 'Yes.' Do all books have twice as many pages as leaves? 'Yes.' Well, *twice* means *double*. Here are two books. Four books are double that number. How much is double the number five? 'Ten.'

Do you know what *half* of a thing means? Here are some apples. I will cut some of them in pieces. Is there any such thing now among them as half an apple? 'Here is one; and here is another.' How do you know they are halves? Put them together; will they both make one apple? 'Yes.' Are the two pieces nearly alike? 'Yes.' Well, when anything is divided into two pieces, which are alike, one of the pieces is a half. I will cut *this* apple in two. Is this piece a half? 'No.' Why? 'Because it is much larger than the other.' Right; it is not a half of the apple, for it is much *more* than half. Is the other piece a half? 'No; it is *less* than a half.'

I will now cut one of these halves in two exactly in the middle. Now what is this called? (No answer.) It is not the half of a whole apple. It is the half of a half; but there is another name for it, and that is a *quarter*. Now how many quarters is there in half of a thing? How many in a whole thing? What number of halves will a whole apple make? What number of quarters?

We sometimes make another use of the word half. Here are two pins. We say—half of two pins is one pin. Half of four pins, or four apples, is two pins, or two apples. Half of two books is one book, even if the books are not of the same size. Half of four boys is two boys, even if one of them is very small, and the rest large. So of anything else.

MISCELLANEOUS.

New Journal of Education.

We have just received the second number (the first has not reached us) of the 'Eclectic Institute Journal of Education,' edited by the faculty of this Institute, as we believe, one of the most valuable schools of our country, under the charge of the Rev. B. O. Peers. The following Prospectus will show its character:

'The object of this Miniature Journal is to assist in executing the purposes for which the Eclectic Institute was founded; viz. to aid in the *diffusion* of *improved* education. In the absence of interest sufficient to induce the patronage of eastern periodicals devoted to education, the publication of this paper is undertaken as an experiment, with the hope that something may be done to awaken the attention of our community to the frightful disproportion that exists between the want and amount of education; to secure intelligent legislation upon the subject of common schools, founded upon a knowledge of the ripe experience of sister States; to diffuse correct conceptions of the ends and means of education; and to stimulate our fellow-laborers in the business of instruction, to higher efforts for self-improvement, and the improvement of their noble profession.

It is particularly desired by us, that our efforts may be useful to Common Schools; which, as they must under any circumstances afford nine tenths of the education of the country, we cannot but regard as of incomparably more importance and more deserving of encouragement by legislation or otherwise, than all the colleges in the land. The Journal will therefore be sent to those teachers of country schools whose names we have obtained, and to any others who shall send us their address, with request that the copy or copies received, may be circulated as extensively as convenient through their respective neighborhoods. It will also be forwarded to such clergymen and other prominent persons as may desire it; to all the officers of government and members elect of the legislature; and especially to editors of papers throughout the state, whose co-operation we most earnestly solicit.

The Journal will be published semi-monthly without charge. For any sums, however, that may be forwarded as contributions to the cause of education, a suitable number of additional copies shall be furnished to the donor, for distribution. It will be issued the second and last Saturday of each month.'

We rejoice at such an exhibition of zeal and benevolence, and earnestly hope it will be sustained. We owe it to justice to state that a sum more than sufficient to circulate such a work gratuitously, was paid the last year in providing for and publishing the Annals of Education, and circulating gratuitous copies, and that our subscription the present year is not likely to do more than discharge this arrear, leaving all the labor which has been bestowed to be compensated by that richest of rewards—one which we shall ever deem sufficient, so long as we can subsist without any other—the hope of doing good. Still we would ask each of those who feel that the work has been of *real value* to them, whether he cannot aid us in making up the loss which we have met in supplying him, and especially in providing for the security of the work when we shall find ourselves unable to sustain it, *without any sacrifice on his part*, by procuring an additional subscriber. He would thus cheer and sustain us, to a degree which none but the proprietor of a periodical can realize.

We are much indebted to the Editors of the work before us for their kind notice of the 'Annals,' and cannot deny ourselves the pleasure of quoting the following, in confirmation of our views:

'Mr Woodbridge seems extremely, but by no means, too anxious, to establish in the minds of his readers, and particularly of Teachers, just conceptions of the difference between Education and Instruction, than which no two things are

more distinct. Should he succeed in this; and that he may he has our best wishes, and shall have our feeble assistance, he will have done enough to merit the thanks of his country, because he will have done much to disabuse the art of Education of the greatest evils with which it has been burdened.

Between the *Educator* and mere *Instructor* there is as wide a difference as between the offices of the gardener and the mechanic.—The first is concerned with living matter, and his success is exactly proportioned to the amount of healthy action he can by the various expedients of his art induce the plant to assume. His task and his powers are limited entirely to providing the circumstances which experience has shown to be favorable to vegetable growth. He may, for example, place a plant in the soil which it prefers, and surround it with the degree of moisture and with other nutriment suited to its nature; but the appropriation of this nutriment, without which all his labor goes for nothing, is exclusively the act of the plant itself. On the contrary, the mechanic, in his sphere, does everything, and the material on which he operates, nothing. It is altogether passive under his hand and renders no assistance whatever towards producing the result desired.'

In imposing upon us the high responsibility to which another paragraph refers, we hope they will consider us entitled to that aid in our editorial labors which their experience and devotedness to the cause so well qualifies them to give, and which would be so acceptable to us and to our readers.

We perceive, too, that the Institute is opened to receive applications and give information concerning schools and teachers, and cheerfully gave place to the notice, as requested, among our advertisements.

We would respectfully inquire whether another title cannot be found, more brief, and equally useful, in place of taking one which will confound this work with one already existing.

INTELLIGENCE.

Public Schools in Portsmouth.

The following is an outline of the regulations for the government of the public schools in Portsmouth, New Hampshire, as adopted by the School Committee, May 16, 1827.

The schools are of several grades as follows. 1st, Primary Schools, into which no pupils are admitted under four years of age, and a Lancasterian School, into which none are admitted under the age of five years. 2d, The Masters' Schools, and the Second Female School, into which none are admitted till able to read without spelling. 3d, A High School, and a First Female School, to which none are admitted, until on examination by the instructor, they are found able 'to read correctly, write joining hand, and to understand the rules in the abridgment of Murray's Grammar, and the four elementary rules of Arithmetic;' The number of pupils in the High School is limited to 60. Those coming from the Lancasterian School, are to have the preference, and every scholar applying for admission shall bring a certificate from his last instructor that he is not under censure.

Scholars cannot be transferred from one school to another of the same grade, except at the beginning of each quarter, and by permission of the School Committee, or request made in writing by the parent or guardian of such scholar, accompanied by a certificate of his character from his Teacher.

If the pupils are irregular in attendance, except in case of sickness or unavoidable absence, and continue so, one month, after due notice of the same has been given, (and it is made the duty of the teacher to give such notice) they shall be dismissed from the school, and shall not again be admitted without a written order from the School Committee.

Scholars who continue refractory after reasonable admonition and correction, are to be represented to the Committee by the Teacher, and with their advice may be either suspended or expelled.

Hindoo College in Calcutta.

(Collected from Read's Journal.)

This College was founded by the East India Company in 1821. The scholars are divided into 10 or 15 classes. The lower classes are taught in a manner similar to that of common schools in America. These scholars are but mere lads None are admitted into the college under 7 years of age. The higher classes are instructed by lectures. The first class have been in the college about nine years, and are now attending to the higher branches of mathematics, natural and moral philosophy, polite literature, &c. They are found not to be inferior to English students. Even those of the lower classes read fluently, enunciate the English language distinctly, and some of them are truly eloquent.

The whole number of students in the Hindoo College, at present, is about 600. Of this number, 450 are in the English language, and the others in the Sanscrit. Hindoos have become very fond of learning the English language; so that, in fact, several rich Hindoos are beginning to open English schools at their own expense.

There is also a Mahometan college at Calcutta, but we cannot ascertain the exact number of students, nor its general history.

Marine Reading Room.

The Shipmasters of Nantucket, propose establishing a 'Marine Reading Room,' where they will also deposit such natural and artificial curiosities as they may collect in the Pacific Ocean, &c. The East India Marine Hall and News Room, at Salem, is upon the same plan, and is a noble institution.

Connecticut School Fund.

This fund is now but a little short of $2,000,000. Its income for the purpose of assisting Schools was, during the last year, $97,708. The number of children between 4 and 16 in that State, in August last, was 85,095.

New York School for the Blind.

A School for the Blind has been opened in New York. The pupils now in it, are taught reading and writing, and the art of making baskets. The State of New York contains over 700 blind persons.

Education in Lowell.

The town of Lowell, Mass. has appropriated $4,000 for schools the ensuing year, which is nearly double the sum heretofore expended for that purpose.

Boston Traveller.

Education in Boston.

Among the items of expenditure in Boston, as estimated for the ensuing year, are, $105,000 for building two school houses, widening streets, &c.; and $48,00, for School Teachers.

NOTICES.

[Communicated.]

The Common School Arithmetic: &c. &c. By P. E. Bates Botham. Hartford, Conn. Henry Benton, 1832. 12mo. pp. 228.

This is a work of high pretensions, as is sufficiently obvious from its extended title, but more especially from the preface, introduction, and incidental remarks. The writer sets out with attempting to establish the position that every preceding work of the kind is *imperfect;* (a position which, we believe, no author is likely soon to attempt to controvert;) and although he affirms that he does not 'condemn others' books, that he may commend his own,' he brings heavy charges against every author who has written before him on the subject '*except Mr Ruger.*' In regard to the recent works of Colburn, Adams, Smith, and Bar-

nard, he not only suggests that they are mere compilations, but says that 'they appear to be *little more* than copies of each other, ill-digested, and embarrassed with such a variety of miscellaneous observations, as render them unfit for the purposes of teaching!' In regard to the plan of instruction which they adopt, he denounces it, as 'ridiculous,' 'nonsensical,' and 'palpably ABSURD.' If we are to believe his strong assertions, without proof, 'the Pestalozzian plan of instruction is a farce, and the public are duped by designing men.'

Mr Botham claims the honor of having improved upon the *arrangement* of other works in one respect, and we think with some justice. The *compound* rules are not introduced so early as by most authors. We also regard his Dictionary of terms an improvement;—but one which might, in its turn, be much *improved*. Like Emerson, he has, too, avoided *arbitrary* and *unintelligible rules*, and *intricate definitions;* though his definitions are by no means as intelligible as they might have been rendered.

Notation and Numeration have also been made somewhat more intelligible than in many former works. Still, it might justly be made a matter of question, whether all the novelties here introduced are entitled to the name of improvements.

But, in regard to the propriety of introducing examples in sterling money, 'questions without answers,' 'puzzling questions,' and those which are *simple*, there are teachers of as much experience at least as Mr Botham, who entertain very different opinions from those which he has expressed. It is *not* ENTIRELY useless to compute sterling money, or to study questions, which are 'puzzling,' as Mr Botham calls them. It is not to be expected that we can so far foresee the course of a pupil's life as to know exactly the character of the questions that will come before him. There are two objects in the study of arithmetic, viz. the discipline of the mental faculties, and the actual accumulation of knowledge. Even if we could *foresee*, it ought not to be said that the person who is destined, for example, to be a farmer, should be confined to questions alone which involve agricultural concerns, and that such as relate to mechanics, or manufactures, to him are not practical. If they discipline his mind, in such a manner that they enable him to compute sums that daily and hourly come before him, with more ease, and accuracy, and rapidity, than otherwise he could, then they are *practical* questions, in despite of sweeping denunciations and bombast. Yet, this is a view of the subject, which Mr B., if we understand him, does not admit.

If these remarks are just, we shall not be prepared to estimate the *comparisons* of Mr Botham, on his twelfth page, so highly as he seems to have done. We believe the works there quoted from, together with Emerson's late work, embrace a body of valuable improvements; and richly deserve a measure of that fame, of which the spirit of detraction cannot despoil them.

In regard to numerical errors, which abound in some parts of the work, the author has, we believe, corrected most of them at page 223, and has also assured us that the work shall 'be made *immaculate* in the next edition!'

Bible Atlas, containing a Plate of the Family Descent of Christ from Adam. Also, a Historical Notice of the Bible. By John Lothian. From the third London Edition. To which is added, a brief History of Palestine. An improved Edition. Hartford. Newton Case. 1832.

This Atlas consists of Nine Maps, including the Plate of the Family Descent of Christ from Adam, which are distinctly executed and finely engraved, and will serve as an admirable illustration of the History of the Old and New Testament. Besides the Maps, it contains forty-eight closely printed pages, embracing a brief Sketch of the History of Palestine, a Historical Notice of the Bible, and much other useful and important matter. Such a work as this we believe to be much wanted in Sunday schools and Bible classes, and we trust it will meet with a favorable reception. The genealogical plate is a most happy device. The mechanical execution of the present edition reflects much credit on the American publisher. We are at a loss to know on what ground the copyright is taken out on a professed copy; and, while we may err in our doubts in the present case, we cannot let the occasion pass without protesting against that species of literary fraud and illegal monopoly, which claims an English work without bestowing upon it any labor or expense, which can give this right.